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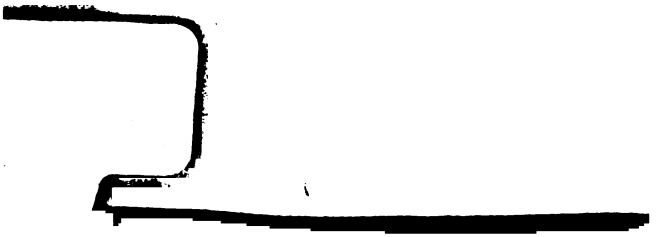
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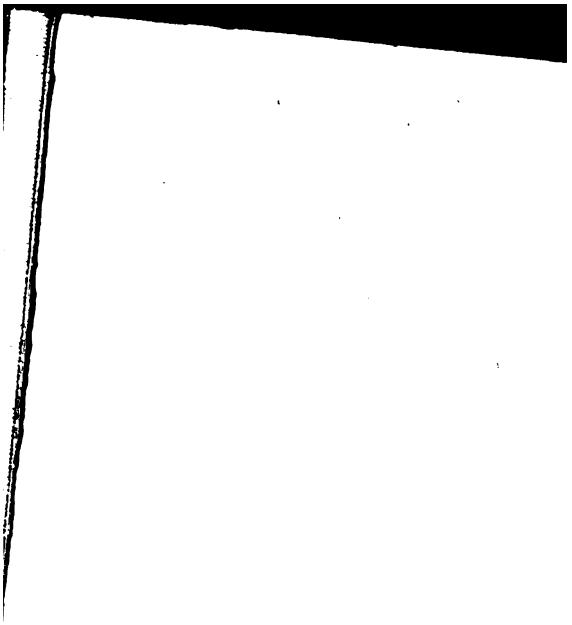
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DEC 13 1915



THE ADVANCE OF WOMAN



THE ADVANCE OF WOMAN

FROM THE EARLIEST TIMES TO THE PRESENT

BY

JANE JOHNSTONE CHRISTIE



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THIS BOOK
IS DEDICATED TO THE MEMORY OF

MY FATHER

WHOSE ATTITUDE TOWARDS WOMAN
WAS FAR IN ADVANCE
OF HIS AGE

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PREFACE

In presenting this book to the public I have been actuated by a keen desire to set before both men and women a continuous picture of society from early times to the present day. Most of the facts it contains are known to all reading people, but they are known as isolated facts and as such have no significance. We all know something of the subjection of woman in Oriental countries, but we do not realise that woman in Western lands passed through similar phases and is only recently emerging from a position of horrible humiliation, and what is more important still neither men nor women realise how terrible the consequences have been to the human family.

We are such creatures of the passing hour, we leave the past behind the moment it is over, we live in our little groove of to-day, and we resent the larger life and liberty of to-morrow. We do not stop to realise that the sins of nations must be rendered account of as well as those of individuals, that the mistakes of centuries and generations are piled up to be an incubus on those still to come. We do not stop to realise that the present is only a link in the chain of time bound by consequences to the

past and laying the foundations of consequences for the future to reap. The only facts that are living and pregnant are those which bring a lesson, the only good of the past is to enable us to better guide the present; and past history, sociological, political and legal, philosophically understood ought to be the light to direct our steps.

This is the message which this book has endeavoured to set forth. It may seem to be unduly harsh to man, but it must be borne in mind that the author is not responsible for the picture of history, nor for the laws on the statute books. I have only told a part of the tale and my object is neither to lower man nor to raise woman on a pedestal, but simply to call attention to the biological plan of the Almighty, the only thing that "justifies God's ways to man," and to enable us—men and women—to see the truth that we may get into harmony with the divine and not forever continue "to kick against the pricks."

I have drawn freely upon the labours of others, especially those of Mr. Darwin, Mr. Morgan, Mr. Lester F. Ward, Eliza Burt Gamble, John Stuart Mill and others to whom I am greatly indebted.

I trust that no one who commences the book will lay it down without hearing it to the close, and if it enables us to see our way a little more clearly it will have fulfilled its mission. J. J. C.

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THE ADVANCE OF WOMAN
FROM THE EARLIEST TIMES TO THE PRESENT

I

MANKIND'S DUMB PROGENITORS

For countless ages the world has been struggling with the problem of the relative importance of the sexes, and the question seems as unsolved as it was when it began. Indeed, it looks as though a satisfactory solution could never be reached, for every argument in favour of the superior qualities of the one, can be met with a counter argument for the other, equally as forceful and conclusive, and as the problem is out of the realm of the exact sciences it does not lend itself to qualitative or quantitative analysis.

In two beings so intimately related as man and woman, whose bodily functions and mental tendencies must necessarily act and re-act on one another, and are reproduced as a blend in other beings, the raising of the question seems at first sight to be invidious and unnecessary, yet no other subject has so persistently and tenaciously occupied the human mind, and affected the course of life on the globe.

THE ADVANCE OF WOMAN

As far down the ages of the past as man was able to leave a record of his thoughts, imaginings and knowledge, and from all quarters, this question has been discussed, and as new nations sprang into being, the eternal subject arose and impressed itself, not only on the literature, but crystallised itself and was embodied in the laws.

It is, therefore, undeniable that the matter is one of vital interest to the human family, as nothing less could account for its persistency. There is no problem of this kind in the animal world, though male and female are performing the same functions in the same way. It is this ability to raise problems that marks the distinction between animal and human, this developing of the rational faculty. This faculty seems to have had stamped upon it an insatiable desire to understand the meaning of the universe in all its phases and expressions, and as male and female is its most intimate expression, it has taken precedence of all others.

Its intimacy, however, is not the real reason for its occupying the foremost place, but is merely the incidental circumstance by and through which the question forces itself on consciousness, and will not be laid at rest till a definite solution is arrived at. It has had long periods of quiescence during which the current order seemed to have been accepted as by

common consent, but subsequent events showed that it was neither dead nor sleeping, but was germinating and gathering fresh force to present itself anew. So deadly has the contest been between the two rival claims, the right of the one to dominate, and the denial of this right by the other, that the most powerful engine of the human mind was called into action, and revealed religion was made to give a very definite and unqualified answer in favour of man. Woman was silenced, defeated, and driven back. Sullenly she retreated, but she was not routed for she was not convinced.

It is generally assumed that man is more difficult to satisfy than woman because he reasons, while she jumps at conclusions. But this is a very superficial argument, since woman is not obliged to reason. Her gift of intuition, that deep penetrative insight, that goes to the very heart of things and of truth, and seldom errs, puts her above and beyond the slower and more fallible methods of the masculine mind. Her inner consciousness that works hidden away out of sight, and that is so illusive that it is beyond definition, refused to give credence to this story of creation as interpreted by man.

Slowly, surely, and with cumulative effect, she turned an unyielding front, a deaf ear to its tenets, and whenever woman does this the matter is doomed

to ruin, whether man knows it or not. He can no more resist her decisions than the planets can resist the attraction of the sun. The best he can do is to prolong the struggle; thus her constant refusal to accept the reasoned-out theory, in time unsettled his own faith in it and prepared the way for his acceptance of a seer who was an outcome of her demand for truth.

When the doctrine of evolution was given to the world, therefore, it not only overthrew all of mankind's previous conceptions of the origin of species, but it also involved, what is not yet recognised, the position of the male as being primary in the organic scheme. The Genesaic order of creation, as interpreted by Moses, is no longer tenable by those who accept the more rational and scientific, as well as supremely divine process, which merely supercedes the old teaching of separate creative acts, by one creative act that implanted in the lowest conceivable atom of matter the inherent power, not only of propagating itself, but of evolving to higher forms, through natural and sexual selection, until, in the "fulness of time," man appeared.

Biologists and naturalists now tell us, that life in the beginning was female, that the female carried it on for a long distance alone, and that even when the male did appear, he came not as a necessity in

the scheme of creation, but to "secure variation, and through variation the production of better and higher types of organic structure." In all the lower forms of life, in the great invertebrate family, and to no inconsiderable extent among the vertebrates, the male is much smaller than the female, and is devoted to one function only, namely, fertilisation.

In the insect family with few exceptions, the difference is very marked, the male frequently being extremely insignificant as in the case of spiders and the cocoons of the silk worm. The same is true of the fish family, the female of almost all species being larger than the male. A careful observer testifies that he does not know of a single instance in which the male is larger than the female and in some cases he is not even half as large. This is so true that anglers usually throw the male trout back into the water as utterly worthless. Among some reptiles and a few birds the same difference is observable.

As the scale ascends the condition remains much the same till the rodents are reached where the male has reached the status of the female as there is scarcely any difference between the sexes either in size, colour or ornamentation. Among mammals and birds however, the two most highly differentiated species, the opposite condition prevails, and with equally few exceptions, the male is larger than the

female as well as more ornamented. But even here, the reversal is accounted for in terms of the female; in other words, it is the constant struggle between the males to secure the favour of the female that has led to their greater size and muscular strength, as well as to their variation from the normal type of their species.

This struggle to win the female differs in the different orders, but the almost invariable rule is for the male to seek the female, as the latter, with the rarest exceptions, being much the less eager of the two, has to be sedulously courted. Among insects the "law of battle" between the males does not prevail, and consequently they remain insignificant and are frequently nothing more than parasites, being attached to the female and living at her expense, and, at best, but fertilising agents. Among some crustaceans the female has two pockets in the valves of her shell in each of which she keeps a little husband in case of accident. Among birds and mammals the eagerness of the pursuit of the female is notorious and, as they fight violently for her during the mating season, it has resulted after long ages in their attaining to superior size, muscular strength, and in the almost limitless variation of the male, from the type of his species, a variation which is occasionally so great, that he has been classed as a separate variety.

It is upon this variation, and the Genesaic order of creation, which says that the male was created first, with its implication that he supplied the life-giving element, that the supremacy and superiority of man in the organic plan was established. It was perfectly natural that reasoning should first be inductive, that man should take the facts of nature as he saw them around him, and build his theories on them and in conformity with them. And as, in this specific case, the males seemed to be especially favoured by nature, not only in the matter of size, but of muscle and adornment, the inference was irresistible, that he was designedly so created, for the important part of leader that he had to play.

As similar differences existed in the human species, the analogy was extended, and man based his claims on the unity in nature's plan. The many inconsistencies and defects in his equipment; the wide gulf between what he is and what he assumes he is; the many sex weaknesses that seem to argue against superiority, that make woman pause and wonder, but because she could not comprehend them, and more especially because he has so persistently asserted his supremacy, were brushed aside as anomalies, which in nowise affected the main proposition of his God-given right to sole rulership.

On this point Mr. F. Lester Ward says, "not only do philosophers and popular writers never tire of

repeating the main propositions of the theory of man's primary place in the organic scheme, but anthropologists and biologists will go out of their way to defend it, while at the same time heaping up facts that really contradict it, and strongly support the theory of woman's being primary in the organic scheme," and he accounts for this by adding that "the theory of man's supremacy is such a world view that is deeply stamped upon the popular mind, that the history of human thought has demonstrated many times that scarcely any number of facts opposed to such a view can shake it. It amounts to a social structure and has the attributes of stability in common with other social structures. Only occasionally will a thinking investigator pause to consider the true import of the facts he is himself bringing to light."

In view of the fact, however, that systematic, scientific research practically began only with the nineteenth century, it cannot be wondered at, that the belief in the supremacy of man still prevails. As the doctrine of evolution was the gift of the latter part of the century, there was nothing to shake it, and as this doctrine, so revolutionary in its teachings, had to make a long, hard struggle for its existence, it is not surprising, that even now, its logical and far-reaching implications are not yet

grasped. Mr. Ward himself occupies the unique position of being the only investigator who has grasped and written the truth that this great doctrine, which has given to mankind a rational, orderly, and Almighty process of creation, has, at the same time, overthrown the dogma of man's superiority, and restored woman to her rightful place.

The first proposition is now scarcely disputed, the second is scarcely recognised, and, though the one necessarily includes the other, even he who deduced it did not see what its logical deduction would lead to, but he obscured the issue, for Mr. Darwin, himself, distinctly states, that man is superior to woman —a statement which is not sufficiently modified, even when brought into harmony with the law of sexual selection, since the difference between the sexes, as it exists to-day, is very largely due to the state of subjection and exclusion in which woman has been kept by man for long ages.

Mr. Darwin's field, however, was not man versus woman, and wherever he touches the subject, he deals with it only in the light of the origin of species, and hence largely on the physical side, and with those mental attributes only, through which the physical development was accomplished. But his origin of species, is nevertheless, the foundation stone on which the primacy and superiority of woman rests,

though the investigators in the field of the human family, working along independent lines, and probably regarding them as wholly separate fields, have missed the fact, that the one was the continuation of the other, namely, that the fundamental biological sex differences hold good throughout all species of living beings, and it is this link that Mr. Ward has supplied.

It is quite in keeping with other phenomena that attention should have been so often called to the unity of the plan, when the male was supposed to have been the first on earth, and to have been originally created with the advantages which now distinguish him, and that so little is said since the order is reversed, and the female is known to have been the first on the scene, the only absolutely necessary sex, and the primary cause of the physical advantages of the male. One step at a time is all that man can take. So the Infinite Mind created His world. His method, apparently, was evolution; and his creature, man, must assimilate one idea before he can see clearly its bearings on future knowledge and conditions.

How gradual the progress of knowledge has been, becomes evident when it is realised that the word biology is not older than the beginning of the nineteenth century, and many 'of the other 'ologies that we are now familiar with, were not born till near

its close. A well-known geologist says, that throughout the eighteenth century the dominant theory of fossils, was, that they were deposited by the Noachian flood, and a fierce and bitter campaign persisted for two generations on this point between orthodox and heretical science. How archaic such a theory seems to-day! But the classifications of the animal world, made by Aristotle in the fourth century before the Christian era, remained practically unchanged for upwards of eighteen hundred years, and his philosophy is still the basis of much of our modern teaching. Turning to botany we find the same ignorance of the simplest processes of nature, and the same hesitancy in accepting new ideas, for the scientific world was very slow in learning, that the numerous organs of plants, so diversified in structure and use, are all modifications of one single form, and that form, the leaf.

It is now confidently asserted that life started as female, and that the male even to-day is not universal, as there are, in all probability, more living creatures that have come into existence without it than with it, even in the present life of the globe. "The female," Mr. Ward says "is not only the primary and original sex, but continues throughout as the main trunk, the males being added to secure the crossing of ancestral strains. The female not only typifies the race but is the race." So slowly,

indeed, does one natural process give place to another in the ascending scale, that there are not only species but groups of species, in which the males are either wholly unknown or are rarely found. It is a marvelous and Almighty provision that evolutionary processes should overlap one another in this manner, so that man might work out for himself the riddle of the universe.

This being true, it is obvious that the male element is not the seat of the vital spark, and it is admitted now on all sides, that its essential function is merely to act as the vehicle by which new varieties are added, and not the vitalisation of the germ cell, which, in the female, is always much larger than in the male, the difference in the human species being three thousand to one.

In the lowest forms of life reproduction was by budding or fission. It seemed at first as though nature intended to have only a one-sexed world, but

"Noiselessly as the daylight
Comes back when night is done,
And the crimson streak on ocean's cheek
Grows into the great sun.

"Noiselessly as the Spring-time
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves;"

her great plan unfolded, and life gradually evolved through various stages, till sex differentiation took place. With sex differentiation began also the separate tendencies of male and female. It is, therefore, to mankind's dumb progenitors, to the lower or animal world from whence we came, that we must look in order to discover the distinguishing characteristics, which have ever since marked off the female from the male, and which have remained unchanged through an unbroken line of succession, during countless cycles of time.

Before discussing mental tendencies, it will be well to note first, the antecedent conditions which most favour the birth of male or female, and it will be found that in the whole realm of organic life, the governing principle is one and the same, namely, nutrition. Reproduction is closely associated with nutrition, and is, in the last analysis, an outcome of it. It is for this reason, in the interests of species, that nature lavished the best on the female.

Beginning with the plant world, it will be seen that the position of the female flower, with respect to the male, is generally in view of lines of nutrition, those spikes which are favoured with comparative abundance sustaining the female flowers. The same law holds good throughout the insect and animal world. Favourable conditions such as light, heat,

moisture, and abundant and rich nutrition tending to the birth of females, while the reverse conditions result in the production of males. The queen bee is the consequence of high nutrition and the drone of low diet. With half-fed caterpillars, or those which are kept in the dark before entering the chrysalis state, the butterflies which emerge will be males. Any unfavourable chemical change in the water, or in its temperature, or if it begins to dry up, will result in the production of male tadpoles. This has been proved beyond a doubt by experimental feeding, when it was ascertained that in proportion as the food was richer, the percentage of females increased, till finally there were no males.

Furthermore the length of the period of gestation becomes a factor, as it is a well-known biological fact, that, exactly in proportion as the individual moth is finer, the time required for its metamorphosis is longer, and for this reason the male evolves more quickly than the female. It would seem as if nature used every avenue to impress the greater relative importance of the female in the organic scheme.

In the human family observation has shown that conditions are analogous. The proportion of female births is greater in towns than in the country, and in families in comfortable circumstances than among the poor. After seasons of national distress such

as war, pestilence or famine, more boys are born than girls, and it has been recorded that in Saxony the ratio of boy births rose and fell with the price of food. It is conceded by all biologists that the female being a higher form of development requires more favourable ante-natal conditions to attain to that development.

The question now arises as to whether post-natal results justify the law, but as Dame Nature is parsimonious, she demands an equivalent for value received and measures gifts with a view to returns. A cursory examination of the organic kingdoms will show that cause and effect exactly balance one another. The vegetable realm affords countless instances in proof of the greater endurance and usefulness of the female. Staminate or male flowers open before pistillate or female; they are much more abundant, and are less differentiated from the leaves. Mr. Meehan says that, "by turning to the male flowers we see a much greater number of tracts or small leaves scattered through the panicle, and find the pedicals longer than in the female, and this shows a much slighter effort, a less expenditure of force to be required in forming male than female flowers. A male flower, as we see clearly here, is an intermediate stage between a perfect leaf and a perfect, or as we may say, a perfect flower."

The larch bears only female blossoms during its most luxuriant stage, but when its vigour is declining and its strength is almost spent the male blossoms appear. The strongest and most perfect forms of coniferous trees are female. The more enduring vitality of the female is well exhibited in the hemp plant. It is not till after the appearance of the pollen that sex in hemp can be distinguished, and soon after it is shed the male begins to wither and dies. It has performed its sole function in life—to fertilise the female—and passes while the latter continues to grow taller and stronger, to bear fruit, ripen and reach maturity, and it is from the female plant that hemp fibre is obtained. To perfectly satisfy himself that this was true, Mr. Ward watched the growth of hemp, and so verified what has so often been repeated. This, however, is the general order in the plant world. It is the female that endures and is of service, and it is essential that she should have every advantage.

We have seen that in the insect kingdom the insignificant male has only one purpose in life and that "among millions of humble creatures the male is simply and solely a fertiliser," and we have also seen that he occasionally fails to do that. Geddes and Thomson, in their "Evolution of Sex," say that among the common rotifera (worms) the males are

almost always different from the females and much smaller. Sometimes they seemed to have dwindled out of life altogether for only the females are known. In other cases, though present, they entirely fail to accomplish their proper function of fertilisation, as parthenogenesis or virgin birth obtains, and the male is not only minute but useless.

How true this is, is very obvious when we learn, that in some genera the male has no functional organ with which to feed himself, and that he only lives as long as the nutriment, which was stored up in the larval state, suffices to sustain life. This is true of the male mosquito, whose mouth is different from the female's and if he feeds himself at all he does it in a manner quite different from her. Could anything illustrate better the economy of nature with her exact balancing of gift to service!

Every one is familiar with the uselessness of the drone among the bees, and of the male ant. If the former become too numerous they are killed off by the female workers, and in the latter, the male is so useless, that he is described as all stomach and no brain, and so lazy, that if the female workers did not feed him, he would face starvation rather than feed himself. As ants approach the human family in intelligence more nearly than any other creature, it is worthy of note in passing, that their marvelous

thrift and executive ability are due entirely to the female.

So varied are their occupations that in the different species there are to be found carpenters, plasterers, bricklayers, weavers, miners, wood-carvers, thatchers, tent-makers. They are architects of no mean order for their own abodes are marvels of their skill in this direction, where sewers and ventilation are carefully provided for. They are also engineers, and have been known to build a tunnel under a river of considerable width. Moreover, they are farmers and dairy keepers, for they sow and gather in their grain, and raise cows and milk them. It was not by mere guesswork that Solomon said, "Go to the ant, thou sluggard; consider her ways and be wise; which having no guide, overseer or ruler, provideth her meat in the summer, and gathereth her food in the harvest." The ways of these lilliputian creatures evidently had a great fascination for Solomon, who must have been a bit of a naturalist, for he turns to them a second time in his Book of Proverbs, and adds, "the ants are a little people, not strong, yet they prepare their meat in the summer."

In the human family the same facts of superior development, endurance, and vitality are very marked. Although more boys are born than girls, more male children die in infancy. Statistics have

been gathered in England and France, showing the relative proportion of deaths in the two sexes, during the first year and again during the first five years of life, and the number of males greatly outnumbers the females. The registrar of Scotland, in his tenth Annual Report of Births and Deaths, was so struck by the greater number of males who succumbed, that he made the following comment, quoted by Mr. Darwin: "These examples suffice to show, that at almost every stage of life, the males in Scotland have a greater liability to death, and a higher death rate than the females. The fact, however, of this peculiarity being most strongly developed, at that infantile period of life, when the dress, food, and general treatment of both sexes are alike, seems to prove that the higher male death rate is an impressed, natural, and constitutional peculiarity due to sex alone."

Another startling fact which bears out the above comment, is that the number of still-born, illegitimate male children is much greater than that of still-born female. Figures gathered in several countries of Europe and the United States, where the conditions of climate and the manner of living are very different, give the same result. This is accounted for on the ground, that only the more enduring sex survives the unfortunate ante-natal conditions, the tight lacing resorted to by the mother

to hide her condition, the unhappy state of her mind, and in most cases the hard work she performs.

But possibly the most forceful and direct testimony of the physical inferiority of man is that furnished by careful examination of his greater tendency to reversion to type. An expedition for scientific research was fitted out some years ago, and a vast number of measurements were made of the various parts of the body in different races, and it was found that the range of variation in men greatly exceeded that of woman. Muscles were found, in some cases, that do not normally belong to the human body, and in a large proportion of cases, they were found to be developed more frequently in men than in women. An examination of seventy subjects, forty men and thirty women, resulted in the finding of a muscle belonging properly only to the lower animals in nineteen cases among the men, but in only two among the women. In the matter of supernumerary digits, out of a large number of examinations, more than half of them were found among the men.

Testimony of this kind, goes to the very root of the matter, since it bears out the fundamental hypothesis, on which the doctrine of evolution rests, namely, the variability of the male, and such variability is much more likely to take place, in a poorly

differentiated being. But after quoting these evidences of male variation, Mr. Darwin naïvely remarks, that it should not be overlooked, that women would more frequently endeavour to conceal a deformity of this kind than men. It would have been interesting if he had stated just how she could hide a supernumerary toe or finger, or the presence of an abnormal muscle from an examinating investigator. This statement shows the man cropping out through the scientist. It is difficult to throw off the obsession of centuries, and even so just a man as Mr. Darwin avails himself of any loop-hole, that would offer an escape from an admission even of woman's physical superiority, though the fact that it was necessary for the sake of the race ought to have sugar-coated the pill.

As collateral evidence, Eliza Burt Gamble, in her "Evolution of Woman," gives some valuable statistics, gathered from the public schools in the United States, which show that colour blindness is extremely common among boys, and equally rare among girls. From time to time, this is brought forcibly to the notice of the public, when it is found that railroad engineers are frequently so defective in this respect that they fail to see danger signals.

Further, in the matter of touch, the same author quotes corroborating testimony of the superior devel-

opment of another sense among women from the Treasury Department in Washington, which says that the skill of women in handling paper money is so superior that "they accomplish results that would be utterly unattainable without them. It has been found by long experience, that a counterfeit may go through half of the banks of the country without being detected, until it comes back, often torn and mutilated, into the hands of the treasury women, then it is certain of detection. They shut their eyes, and feel a note if they suspect it, and if it feels wrong, in half a minute, they point out the incongruities of the counterfeit." Both of these senses are closely connected with the brain, and this testimony has a certain and definite value as showing what woman's undeveloped mental powers may be.

The conclusion reached by almost all students in this field, is that man is the product of a cruder and less developed germ. In view of the facts above mentioned, it is difficult to see how man can properly be called stronger than woman. The truth seems to be that he is merely more muscular, but with less actual strength and endurance. Thus the plant, the animal, and the human family alike afford evidence, that the female having the burden of the race on her hands has been superiorly equipped by nature to enable her to perform her work. Nature is not a

blind blunderer. Having certain definite purposes to accomplish she proceeds to carry them out, and, with a marvelous nicety and ingenuity adapts means to ends.

So far in the review of her methods, the physical only has been under consideration, but when the higher mammals are reached, the inquiry broadens and deepens, and not only the greater size of the male has to be accounted for, but the appearance of the psychic qualities. In these, too, it will be seen, that through the female she works her wonderous ways. She is Nature's handmaid and stands close to the heart of the Great First Cause. The first necessity for the support of this theory, is that the female should choose her mate and not be selected by him as in the human world. Furthermore she must have the ability to discriminate, otherwise her power of selection would be valueless.

That the female throughout the animal world selects her partner, can be concluded by the most indifferent observer, but there is the amplest evidence, gathered in all parts of the globe, by those qualified to speak. The female throughout all orders of life, is more passive than the male: in consequence, unlike the male, who, owing to his more ardent nature is always ready "to pair with any female," she is not so likely to be driven by passion, but chooses more

calmly and deliberately. This in itself implies power of discrimination. She chooses only the one to whom she is attracted. In the lower world these attractions are largely physical, so that the male, with some slight advantage over his fellows, would win the favour of the female, and this was no insignificant matter, since the males outnumber the females.

Given the all-absorbing passion of the male, the indifference of the female, and her power to hold him in check, and add to that an unfinished product which could change its form, and there results a dynamic force which changed the male animal world from base to centre, and which, " enabled the female, by a long selection of the more attractive males, to add to their beauty or other attractive qualities." Man is constantly improving the breed of his domestic animals by cross breeding, but in all that he does he is only imitating nature.

In this discrimination in her choice of a mate, lies the primary cause, of the gradual approach of the male in size to the female. Her selection, at first, would likely be in the direction of greater size, and as parents transmit their qualities to their offspring, who, in turn select and again transmit, the effect would be cumulative. The female, being the normal type of the species, would transmit the type, to male and female offspring alike. The male, in so far as

he differs from her, is abnormal, and these abnormalities have been acquired by the males, because of the preference of the females for such qualities. These secondary sexual characters, as they are aptly called, do not usually appear in the male till the age of puberty, and hence, by a second law of inheritance, characteristics which do not appear till late in life, are transmitted only to the sex in which they originated.

Musical instruments among insects; the brilliant colouring of fish and birds, and in the latter many ornamental appendages, and the gift of song; among mammals, size, strength, courage, pugnacity, horns, and tusks; the cock's comb, and the lion's mane, have all resulted from the struggle of the males, in one form or another, to win the female. They are not natural but acquired. Where nature put her own stamp it remained unchanged. The father of this theory says on this subject, "if it be admitted that the females prefer, or are unconsciously excited by the more beautiful males, then the males would slowly but surely be rendered more and more attractive through sexual selection. A slight degree of variation leading to some advantage, however slight, in reiterated deadly contests would suffice for the work of selection; and it is certain that secondary sexual characters are eminently variable."

These characters have been largely acquired by the "law of battle" between the males, for the possession of the female. The indifference of the latter to the attentions of the male necessitated his expending a great deal of vital energy to win her, so that he was obliged to resort to many and diverse ways to please her. In addition to her coyness, his difficulties were seriously added to by numbers. The preponderance of evidence indicates, that the males outnumber the females, not only in the human species, and in the animal world but even in the plant, so that during the mating season, life becomes a battlefield, where the rival males fight violently with one another, as the presence of many weapons of offence and defence shows, such as horns, spurs, strong jaws, toothed mandibles and diversified appliances for holding the female.

These variations were not acquired by the male to fit him better for the struggle for existence, for some of them are a distinct disadvantage to him, many of them are present only at the breeding season, and disappear after, and in other cases where they are retained, they do not appear till the age of maturity. Their object is to give one male an advantage over another in the struggle for the female, and the great display he makes of them in her presence, shows not only that he is conscious of his advantage, but that

their supreme purpose is to allure and attract her. "When we behold two males fighting for the possession of a female, or several male birds displaying their gorgeous plumage, and performing strange antics before an assembled body of females, we cannot doubt that, though led by instinct, they know what they are about and consciously exert their mental and bodily powers."

Bodily contests are not the rule but rather the exception among insects, so their modification is not size, but various other contrivances, such as scent or musical instruments. In many families of crustaceans, the front antennæ have long thread-like bodies, which are believed to be used as organs of smell. They are more numerous among the males, and are regarded as secondary sexual organs, which enable those who are most liberally provided with them, to find the female first.

All naturalists agree that the loud noise made by such insects as the Cicadæ, crickets, and grasshoppers, as well as the true song of birds, is the marital call of the male, as the female is mute. As rivalry is strong among these insects, it results that those with the most attractive voices, are most successful in their love affairs, so the contest here is one of voice, but they also use it from anger or jealousy if other males approach them, when they are accom-

panied by a female. A male cricket was observed to take up his position at the entrance of his burrow, and stridulate loudly until a female approached, when the loud note was lowered to a more subdued tone, and the amorous musician caressed his mate with his antennæ.

The instrumental contrivances among male insects are wonderful. In some orders, the covers of one wing are provided with sharp ridges or teeth on the underside, and these are scraped across a projecting, smooth surface on the opposite wing. In other cases these teeth are on the inner side of the legs and are scraped across the sharp edges of the wing covers, the creature sometimes playing one fiddle and then the other. It has been shown, that these teeth have been developed by sexual selection, from the minute hairs or scales with which the wings and body are covered.

Pugnacity, however, is not unknown among insects, and they often " manœuvre with these sharp-teethed legs, like hussars with sabres." The Chinese not infrequently keep them in bamboo cages and match them as the western man did his gamecocks. Beetles have been seen fighting about a female who was standing close by, and who continued at her work of boring, all unconscious, apparently, and wholly indifferent to the males, who were clawing

and thumping one another till the contest became so uneven that the weaker one withdrew, leaving the field to his stronger rival. It is no uncommon sight to see several butterflies pursuing one female, and their broken wings show that they often engage in struggles.

Male fish are amorous and pugnacious, while the female, as among insects, is pacific. The males fight, and tear, and kill one another on the spawning beds; on one occasion, the keeper of breeding ponds found three hundred dead salmon, with only one female among them, and he believed it was the result of a fight for the possession of her. The males, as a rule, are more brightly coloured than the females, and become more brilliant at the season of love. In some cases special features occur at this time such as crests, protuberances or an elongated jaw.

In one beautifully coloured family they resort to display, expanding their fins which are highly ornamented, as a peacock does his tail, and leaping around the female in the most vivacious manner, evidently seeking to attract her attention. In other cases they resort to wiles, but unlike many human males, they first prepare the nest by making a hollow in the sand, and then trying, in their most persuasive manner, to induce the female to share it with them, by swimming back and forth between her and the

nest, and plainly exhibiting the greatest anxiety to be followed, or having prepared their home, each male mounts vigilant guard over it, and vigorously attacks any other male who has the temerity to come near, but is blandness itself to the females, and uses all the grace he is capable of, to lure her into his cave. Sperm whales are excessively jealous and quarrelsome, and woe be to the weaker ones who venture in the direction of their harem.

The greatest variety of sexual characters is to be found among birds. Here the plainness of the female is in marked contrast with the sometimes extraordinary beauty of the males; and her non-musical voice with the sweetness of his, nevertheless, it was her æsthetic taste that called them into being, for it is to win her that they exist. This is very evident from the amount of display that male birds engage in, strutting up and down before the females, and spreading their wings, so that every ornamental device and brilliant colour may be made the most of, or dancing and performing antics of the most grotesque kind.

They evidently have a high regard for effects, for they will twist themselves into any position in order that the female may get the benefit of the most elaborate display. In this they show great ingenuity and cunning, for if, as in the case of the peacock,

the throat and breast as well as the tail are beautiful, the cock takes up a position in front of the hen when courting her, but if, as in another family of the same species, the throat and breast are dull, and only the tail and wings are to be contemplated, the cock takes a lateral position, expands his wings a little obliquely, and, lowering the expanded wing on the side towards the female, he raises the other till he is " one grand bespangled expanse"; nor do they fail to watch keenly the effect on the hen. Surely the vainest woman could not be more artful than these male birds, and surely such artfulness is not purposeless!

Many of the males are extremely pugnacious, the little humming bird manifesting this quality in a high degree. One who is familiar with their habits says, that there is such rivalry among them, that the least movement by any one bird provokes a general fight. Mr. Belt watched a skirmish between two Australian males, each of which was trying to win a female who was sitting on a branch, by displaying his charms in front of her. First, one would shoot up like a rocket, then suddenly expanding his snow-white tail like an inverted parachute, slowly descend in front of her, turning round gradually to show off back and front. While he was descending, the other would shoot up and come down slowly after

the same fashion. The expanded tail covered more space than all the rest of the bird, and was evidently the grand feature in the performance. The entertainment ended in a free fight between the two performers, but the observer did not learn whether the better strategist or the more beautiful was victor. In another ornate and extremely quarrelsome species the cocks gather daily together in the Spring, at the places where the female birds lay their eggs and fight like gamecocks.

This assembling together is not uncommon, for many species have specific meeting places to which they resort during successive years. It is easy to imagine how keen the rivalry is, when a dozen or more are found capering before two hens. Nor is it a matter for surprise, that the natives take a holiday to watch the birds of paradise, holding their annual dancing parties in the trees, in their beauty contest. The burning bush that Moses saw, would not hold a candle to one of these trees as a study in colour. Neither can a sight of more dazzling splendour be conceived, than that of a score of peacocks with tails outspread, vieing with each other.

The Balz or love dance of the black cock of Germany, described by Mr. Brehm, is probably the most extraordinary exhibition of the delirium of passion to be found in the bird world. He prepares for the

struggle by raising his back and expanding it like a fan, stretching his neck and throwing up his head, then with feathers erect, he spreads out his wings. During these preliminary preparations he utters the most peculiar sound. Now the dance begins; after taking a few jumps in different directions, he turns round and round almost describing a circle and beating his wings all the time. The more excited he becomes, the harder he dances, till he seems like a thing possessed. When the dance is over, the several males who were engaged in it, begin to fight and the successful one will visit several Balz places during one morning, to show his prowess over a number of rivals.

Excessive ardour characterises the males, but female birds do not seem to be particularly susceptible, and are in no haste to mate, so that the period of courtship is comparatively long. Not only is there positive evidence that she deliberately selects woodpeckers, starlings and others, being followed by a numerous retinue of males, each cutting up antics to outdo his brothers, and only desisting when she has made a choice, but there is evidence of a negative character. Breeders have learned that it is useless to try to mate a female with a male to which she objects. She shows her antipathy in a most marked way, and she has been known to maintain this atti-

tude for months together. She sulks and pouts, gets into the farthest corner of her cage, and ruffles up her feathers, and will show fight, if the undesired male becomes too pressing in his attentions. It is not uncommon for a hen, moreover, about which two males are fighting, to go off with a third.

Among birds as in other orders, many of the most ornamental appendages come and go with the mating season. The Argus Pheasant develops enormous wing plumes of great length and beauty, which prevent his use of his wings for flight, and which disappear after they have served their purpose. This is also true of song birds whose finest flights of music are often limited to this period. The bird world illustrates more completely than any other the high development of the æsthetic faculty of the female, for the nature of the materials she had to work with gave her an opportunity not afforded elsewhere. Many investigators are inclined to think that much of the gay colouring and skin excrescences, such as wattles, combs and spurs, are merely unspecialised pigment, the effort of the system to throw off the accumulated waste material caused by the increased excitement of the breeding season.

While in the bird family, the male depends a good deal on beauty to further his love affairs, among mammals his chief bulwarks are size, courage, and pugnacity, hence the "law of battle" governs the

quadruped world. Many species have developed special weapons to enable them to fight with one another, while almost all have stronger teeth, jaws, and claws than the female. The pursuit of the female among them is too well known to need any elaboration, as well as the more vicious and dangerous temper, which is the result of his continuous fighting. In the entire range of the animal world there is a struggle of one kind or another among the males and, with the rarest exceptions, among the males only.

These struggles have not been to give one any advantage over another in the general struggle for existence, but only to give him an advantage in the indulgence of his most powerful appetite. The chief business of his life is to hunt the female, and he is ever on the alert. Male migratory birds invariably arrive at the breeding places before the female, and the males are ready to fight for each female. Male salmon, fish, and toads go up the rivers first for the same reason. It follows then, that with so strong an impetus, each species, after its own kind, would develop those physical modifications that would best serve its ends, and continual fighting would be sure to lead to the development of offensive and defensive weapons, especially among mammals that depend almost exclusively on trials of strength.

Even here, however, æsthetic taste played a part,

for adornment is not altogether lacking, some having ornamental arrangement of the hair, brighter colours, stripes, and spots, while the horns of the deer family, are, in part at least, for ornament. Others have odoriferous glands and, as the same law holds good here as elsewhere, that some of these distinguishing peculiarities are limited in duration, while those which have become permanent do not appear till the breeding period, it is an unavoidable inference that they owe their origin to an overmastering desire to find approval with the female. The persistence of the same law throughout all organic orders, points to a definite and pre-conceived cause for effect. There is another striking fact about this matter of difference between males, namely, that it is most accentuated in those males both of birds, fish, and mammals that are polygamous.

There can be no doubt that the female among quadrupeds, exercises the same power of selection that she does among other orders. It is true of the domestic animals, and must hold good in a state of nature. This all-wise mother introduces no variations unless she has something definite to gain. This power of selection by the female, in all likelihood, served two ends, "the work of raising the miniature speck of existence, the primordial fertilising agent, to the rank of a fully developed animal organism,

approaching in various degrees, the status of the original specific trunk, then called the female," and of regulating the appetite of the male. The sexual instinct, we have just seen, is of extraordinary strength, and all-absorbing in its interests, and it is obvious, that it is of the highest importance, for the welfare of the species, that it should be kept within bounds.

Nature made this provision when she made the female, in the expressive words of Mr. Ward, "the balance wheel of the biological system," and this in its broadest sense, for, as selection gave birth to the æsthetic qualities, so the care of the young called into being the moral qualities. The supremacy and superiority of the male in the organic scheme, we are told, was designedly bestowed on him for the purpose of caring for and protecting the female and the young, but in how many species throughout the animal world does he perform this duty, and if nature had fitted him with this purpose in view, would she have done her work in so imperfect and ineffectual a manner? This is assuredly not one of her characteristics, yet only among the more highly developed birds does the male give any assistance in rearing the young. The male duck does not share the responsibility. The turkey cock is so likely to devour the eggs that the hen has to hide them, and

the mothers with their young have to form large groups to protect them for a time from the old males who would kill them. In the large feline family the same is true, if the mother does not conceal them they will be eaten by the males, while in still other species he shows great jealousy, because the female devotes all her time to caring for them.

The theory of instinctive male protection, has to go the way of many other equally false doctrines. It is astonishing that, independent of the doctrine of evolution, a hypothesis so entirely without foundation should have lasted so long. It says little for the intelligence or acumen of humanity, that with evidence to the contrary, and testimony being borne in afresh every day, untruth could prevail till some one leader arose, and laboriously set forth what was patent to all. Surely having eyes to see, and we see not, or perhaps there was more of cunning in it, and the wish was father to the thought.

Not only is the desire to protect, or to be of any service whatsoever, not instinctively present in the male of the world below, but however he may ascend in the scale of being it is but feebly awakened in him. Among our domestic animals the male is rarely associated with his offspring. It is the female who fondles, feeds, nurses, bathes, protects from cold and storm, and fights the enemies of her kind in their

interest. Does the bull or the cock or the drake, the male cat or dog or sheep know or care anything about mate or offspring? Ask the hunter which he fears most, the lion or the lioness with her young, the buffalo or the cow, and he will quickly testify as to which has the real courage.

Nor does the female limit her protective care to her young, for many among them will, when the male is wounded by the shot of the hunter, hasten to his side and interposing their bodies between him and his enemy, to shield him from further harm, regardless as to the exposure to themselves, and will at the same time, utter plaintive cries of sympathy, while in general, if the situation is reversed, the male makes off seeking his own safety and leaving the female to her fate.

The evidence leads to the conclusion that in the world below man, the female is supreme. She was the first on the scene and carried on the business of life for a long time, alone. She reproduced unassisted. When the male came it was to introduce variety into the stock and not because he was a necessity. As his business was comparatively trifling so was he—insignificant in size and outside of one function useless—but the "jealousy of the male acting with the æsthetic faculty of the female, led to all these intense activities of the rival males, that de-

veloped the characters that the female preferred. Success in these struggles for favour, due in turn to the qualities that insured success, was the sure passport to favour, and feminine favour meant the parenthood of the race. Size and strength were the elements of success, and in this way, the respectable stature and compact build of the males of developed species, gradually replace the diminutiveness and structural frailty of the primitive male. All these influences have been at work since the dawn of the psychic faculty . . . and consequently it is in the birds and mammals—the two latest classes—that the effects of sexual selection are most marked. Here the struggle for size, strength, courage and beauty reaches its maximum intensity and begins, in a sort of geometrical progression, to augment and multiply all the secondary characteristics of the male and to threaten the overthrow, at least for a time, of the long prevailing female supremacy of the ancient world.

"The formidable weapons of the males of many animals, acquired through sexual selection are employed exclusively in frightening other males and never in the serious work of fighting enemies. The female looks on and admires the victorious rival, and selects him to continue the species, thus at each selection, emphasising the qualities selected, and causing them to tower up into greater and greater promi-

nence. The whole phenomenon of so-called male superiority bears a certain stamp of spuriousness and is a sham. It is to natural history what chivalry was to human history. It is pretentious, meretricious, quixotical, a sort of make-believe play or sport of nature of an airy, unsubstantial character. The male side of nature shot up in an unnatural fantastic way, cutting loose from the real business of life, and attracting a share of attention wholly disproportionate to its business. I call it male efflorescence. It certainly is not male supremacy, for throughout the animal world below man, in all the serious and essential affairs of life, the female is still supreme. There is no male hegemony or supreme command. Nevertheless it represents organic evolution of which each sex has partaken. Its chief value lies in the fact, that in lifting up the male from nothing to his present estate, it has elevated all life and placed the organic world on a higher plane." (Ward.)

The parallel between the male and female of the human species and of the world below man is very close, and although the natural order has been reversed, the fundamental, biological, sex characteristics can be easily traced. It is now unhesitatingly conceded by scientists and naturalists that whenever the male of any species exceeds the female in size and muscle, it is due to the constant fighting of the males with one another during successive cen-

turies. Thus man owes to his half-human ancestors his increased size, his broader shoulders, and rugged outlines of form.

He would fain still have it believed, for he still teaches it, that his advantage is the result of the heavier task that was imposed on him, through the necessity of providing for his own support and the support of those dependent on him, but in savage and barbarous tribes, the women invariably work harder than the men. Moreover, like the male of all other animals, the distinguishing characteristics of man do not develop till he is almost mature, for his deeper voice and the growth of hair on the face are secondary sexual characters. The young of both sexes of all species resemble one another and the mother, rather than the father, till the age of puberty is reached, when the boy, in obedience to that law of inheritance which obtains throughout the organic world, falls heir to those qualities of the male, which develop late in life, and which appear only in the sex in which they originated.

It is this point of departure of male from female, that gave rise to the theory so dear to man's heart, that woman is the result of "arrested development," mental and physical, a belief which is far from being discredited. But in the light which the doctrine of evolution sheds on the origin of species, this theory is no longer tenable. Here, too, the truth

should have been recognised independently, for there has been ample opportunity for long ages to note it, since emasculated men do not develop the distinctive qualities of the male but adhere to type. Evolution, on the other hand, turns the situation and proves these pseudo-evidences of superiority to be unnatural, thus laying on man, and fixing on him biologically, the charge of being pre-eminently the fickle and changeable sex, at the same time bestowing on woman the quality of a "stubborn power of permanency."

Of the practical and moral qualities, in the world below man, we find few evidences among the males. Some there are who share the burden of the care of the young, but they are a small minority, for their energy is chiefly spent on fighting, in wandering around in search of the female and in exercising their voices, for every one is familiar with the rivalry that exists among birds in this latter respect. The ruling passion among them is to appear beautiful in some form or other. Mr. Darwin says that he repeatedly saw the peacock, when females of his own species were not present, displaying his physical charms before barnyard fowl and even pigs. Among quadrupeds the absorbing desire was to fight, either to show off their prowess or to drive off intruders, for they, too, manifest jealousy in a high degree. The males, therefore, transmitted no qualities to their offspring except those born of passion.

All these characteristics are shown among men in primitive tribes. In many quarters of the globe the young men cannot marry, till they are strong enough to strive successfully with the older men for the possession of a woman. Furthermore, a man who possesses a good-looking woman, or one who for any reason is desired by another, cannot keep her unless he comes off victor in a fight. This, doubtless, is the origin of our proverb that "all is fair in love." In the development of the moral qualities the same things appear, for many travellers among savage peoples have testified to the gentler disposition of the women, their greater tenderness, and less selfishness.

Generally and broadly speaking, the sex characteristics have remained so unchanged that they can be traced, as well to-day as at any earlier period, and as one authority tells us, what we know to be true by ordinary observation, that physical inferiority is impressed on the male, so another tells us, and who shall deny it, when man himself loudly proclaims it by his conduct, that selfishness and pugnacity are his natural but unfortunate birthright.

In succeeding chapters it will be seen that in the human family, the reversal of the biological plan, for such it is, was the outcome of the muscle that man inherited, and that the difference between the mental strength of man and woman, is not inherent but in-

herited. Mr. Darwin sadly departed from his own text when he said, that man was more powerful in mind and body than woman, and he grievously minimised the truth when he added, that among savages, woman was kept in a far more abject state of bondage by man, than the female of any other animal.

Medical science and history deny the first; moreover it is a denial of the doctrine he taught. The object of nature was not to create merely a splendid physical development. This was but a stepping stone to her great aim of unfolding the mental and spiritual faculties, and assuredly, pugnacity and vanity are not the soil for their highest development. The latter statement also requires much modification, since in the lower world the female is supreme, while in the human world, as his own law will show, not merely the savages, but man everywhere kept woman in the most brutal subjection till recent years, and does still over a large part of the globe, and exclusion from advantages has not yet passed away, even in the most advanced countries. This alone accounts for the mental differences, and the almost universal revolt of woman against man domination is based on the fact that real, that is biological, strength of mind, remains now as ever, a distinguishing characteristic of the female.

II

EARLY SOCIETY AND THE MATRIARCHATE

THE human being, emerging by imperceptible degrees, from the world below him, embodied in himself, the characteristics which had been acquired in the slow process of evolution, from lower to higher planes of existence, and the distinct peculiarities of male and female, were extended into the life of the human family. Nature's methods are orderly and succinct. There are no violent transitions, no sudden appearances of types unknown before, but a steady, onward, upward progress, in conformity with the ever-present law of cause and effect, and we find the human female, with the same characteristics as the hen in her chicken coop—love for the young and the instinct to nourish and protect them, and in the male the same qualities which distinguish his ancestors.

At his first appearance, man was merely a higher and more differentiated type of mammal, without speech or any higher rule of conduct, than that which he had inherited from his animal progenitors. The relation between male and female must have remained the same, as in the world from which they had emerged, and woman must have been the dominant power. In the lower world she not only brought the

young into life, but she provided for them very largely herself, and she regulated absolutely the appetite of the male. His superior size, muscle, or beauty gave him no advantage as a ruler or leader, it served him merely as a suitor. Beautiful or masterful as he might be, he was glad "to pair with any female," as the human male was, for long ages after he had left the purely animal stage, nor has he fully recovered from his early biological tendency, though he long since wrested the power of selection from the female. If she spurned him, he did not attempt to touch or coerce her, but he vented his jealous rage on his fellows. The advantages he had gained were purely physical, and he used them chiefly for self-gratification.

On the other hand, the female had advanced on the moral scale. By using her æsthetic taste in choosing the best specimen from among her suitors, she had cultivated this taste, and by defending, providing, and caring for the young, she had developed the practical and altruistic qualities. She was the superior of the two, the only one qualified to guide the new species during its infancy. It is, therefore, not only safe to infer, that woman directed the human family through all the initial stages of its existence, but it is the logical, inevitable consequence of its origin from the animal world. It is not con-

ceivable that it could have been otherwise, and it is curious that the scientific world, which has accepted the Darwinian theory of sexual selection, and has since added much striking evidence in support of it, should have totally overlooked its necessary corollary.

In the animal world, the mating of the sexes has no reference to offspring, any more than sexual selection had. It is done in accordance with desire, and in obedience to an instinct. The young know nothing of the paternal relation; it is to the mother that instinct leads them, when hungry or in danger. So it must have been with the higher mammal—man. During early ages there could have been no idea of a paternal relationship, neither father nor mother were conscious of it. That did not come for some time after the rational faculty had been developed, and all through this period, woman must necessarily have been the centre.

Herr Bachofen, a jurist, of Stuttgart, was the first to startle the world with a theory of female supremacy. His "Mutterrecht" was published in 1861, shortly before Mr. Darwin's "Origin of Species." But the one was in no respect a consequence of the other, and probably no two men would have been more surprised, than the respective authors of these works to know that, in point of fact, they dovetailed into one another. Had the order of their ap-

pearance been reversed, and the "Origin of Species" appeared ten years before "Das Mutterrecht" they must inevitably have been regarded as complementary and supplementary. Bachofen would then have dated his female rule, from the first emergence of man from the lower world, and not from a subsequent period, probably somewhere about the time of the gentile organisation, with its descent in the female line.

It was this unfortunate, and at the time unavoidable, necessity of supposing that the balance of power had shifted from man to woman, which made his work of limited value for his age. It is needless to say, that had man had the sceptre in the beginning, it could not have been completely wrested from his hands, and female supremacy meant nothing less than absolute control, and the subordination of man to woman. As it was, Herr Bachofen was, unfortunately, one of those great intellectual path-finders whose reward is posthumous, and who delved and sowed, that others might bring his labour into apposition with its natural antecedent, and thus set forth the priceless service he rendered to humanity.

He had been led to his conclusions from the evidence which underlies the traditions and mythologies of ancient nations, and from the laws and records of the Aryan and Semitic peoples. Later, Mr. J. F.

McLennan, in the course of his investigations, found that a great many barbarous tribes still existing trace descent in the female line, and live under a system of mother rule, and Mr. L. H. Morgan, who has made an exhaustive study of the North American Indians, says at the time America was discovered, a similar condition existed among them.

This fact of the matriarchate is now recognised by almost all biologists, yet, strange to say, it has remained an isolated, undigested, inconvenient, and incoherent reality, that has not been fitted into its place but has floated around, only to confuse and confound counsel, and its import has not been comprehended, because it has had no logical antecedent and consequent. Mr. Lester F. Ward is the only sociologist to recognise its rightful place in the consecutive chain of events. He says, "as the female sex had always exercised supremacy in the most vital matters, it may be supposed that woman would prove the dominant sex in the primitive hordes. That this was the tendency and logic of events, is abundantly shown by the survivals of it that we find, and by the real conditions of the lowest existing races. That under the circumstances, mother-right and mother-rule should prevail, is among the necessities of existence. Amazonism, matriarchy, and all the forms of female gynæocracy that are found among primitive

peoples, instead of being anomalies or curiosities, are simple survivals of this early, and probably very long, stage in the history of man and society, of which no other evidence now exists, but which is the logical and inevitable conclusion, that must follow the admission of the animal origin of man.

"Bachofen, McLennan, Morgan, and the other ethnologists, who have contributed to our knowledge of the remarkable institution or historic phase called the matriarchate, all stop short of stating the full significance of these phenomenal; and the facts of Amazonism, that are so often referred to as so many singular anomalies and reversals of the natural order of things, are never looked at philosophically, as residual facts that must be explained, even if they overthrow many current beliefs, but, not according with the accepted view of the relation of the sexes, they are brushed aside as worthless anomalies, and 'exceptions that prove the rule.' In fact in all branches of biology the progress of truth has been greatly impeded by this spirit."

It is almost incredible that trained scientific minds, could continually face the fact of descent in the female line, without pausing to work out the problem, for every ethnologist has had to reckon with it in some manner or other, since every tribe has passed through this social phase, at some time in its

history. It shows how difficult it is to change a mental attitude which has once become firmly fixed, and that there is very little difference, in this respect, between the trained and the untrained. Particularly is this true, in a matter so fundamentally disconcerting to the male mind. Man's belief in his primary place in the scheme of life, appeared to rest on a foundation as fixed as that of the everlasting hills, hence all students in this field have systematically minimised and underrated anything that tended to give woman the foremost place, even though they could not dispose of it altogether.

On the other hand there is no uncertain note, and no minimising of its importance, when descent was changed to the male line. That is altogether another affair. Yet nearly all of these scientists accept the Darwinian theory, withal they have failed to note that no stronger testimony could be adduced in its favour than that of female supremacy, and if this existed, as late as the early barbaric period as they assert, it unquestionably existed all through the preceding times, in an unbroken sequence from the animal world to the time of the patriarchate.

This is not only the logical sequence, but it is more of a tribute to man himself, than to argue that the power was wrested from him subsequently, while it is foolish to try by feeble subterfuges, to divert

attention from the fact, that descent in the female line was more universal in the early days of the species, than descent in the male line is to-day, or to attribute it to an accident or anomaly, since it was part of the plan of the Mighty Architect, for a wise and beneficent purpose. A fact is an ugly thing to handle, its persistency is eternal, and the only way to set it at rest is to face it and accept the consequence.

In the beginning man lived the life of his ancestors, fed on nuts and fruits, roamed the forests and probably lived in trees. But, gradually, as the centuries rolled on, the reasoning faculty began to develop, and sounds which, at first, had been mere articulations, became speech, and before the close of this long period, the social order called the gens appeared. This was an expansion of the family, though such an idea as this word now conveys must not be associated with it. The paternal relation was unrecognised, and the father did not belong to the gens of the mother and children. Descent was reckoned in the female line, and only the descendants of the female founder of the gens belonged to it, or were reckoned in it. The children did not take the father's name, nor did they inherit anything from him, even for a long time after the relation was recognised. His heirs were his sisters and their children and his brothers, so slowly did the new idea

of the connection of the father with the child supercede the old one of motherhood only. This relationship of fatherhood long remained merely nominal until it was slowly digested and assimilated.

It was a custom, fully authenticated by many travellers, for the women of the tribe under their observation, to go away alone into some solitary place to give birth to their young, just as the cow and other animals do, but as tribes advanced, or when they went to colder regions, which no longer permitted of it, this habit, inherited from their animal ancestors was abandoned, and a certain amount of nursing, together with the taking of medicinal herbs succeeded. Even so slight a change as this seems to be, would have an enormous effect on struggling reason, and must have aided greatly in working out the problem of sex relationship so that in time, the man also began to be associated with the coming of the child, and this conception took more and more definite form till finally, it found expression in the world-wide custom called by Tylor, " La Couvade."

This extraordinary fiction, which seems to have been as widely observed as descent in the female line, and of which distinct traces still exist in many quarters of the globe, though it has lost its original significance, and continues merely as a survival, was apparently the precursor of the acknowledgment of

paternity among all peoples. As Mr. Ward says, the reasoning which led to its observance was the association in the savage mind of the temporary illness of the woman, and the advent of the child. The man, realising incoherently that he, too, was connected in some way with the life of the child, feigned illness when the mother was ill, and in this way gradually established his rights to paternity.

This feigned illness assumed different degrees among different tribes. In some, the man only abstained from any muscular exertion, remained near his abode, and modified his regular routine of daily existence. In others he took all the medicine that his wife did, and lived on the restricted diet prescribed for her. But in many cases the representation was more graphic, for he went to bed, and frequently remained there for days after the mother was around tending to her daily duties and it was no uncommon thing, for the mother of a new born child, to be working in the fields, or carrying water from the river, while her husband, the father, was still in bed and the object of solicitude among the neighbours.

The Jesuit missionary, Dobritzhofer, who worked long among the natives of Paraguay, cites a typical case. He says, "no sooner do you hear that the wife has borne a child, than you will see the husband lying in bed huddled up with mats and skins, lest

some rude breath of air should touch him, fasting, keeping in private, and for a number of days abstaining religiously from certain viands; you would swear it was he who had the child." Another traveller among native peoples says that on one occasion he was going up a river in a canoe and was overtaken by darkness before he reached his destination. He saw an encampment, landed and was hospitably received. During the night he heard a man crying out as if in great pain, and on examination he found him making all the contortions of one who was suffering intensely. On inquiring of those who had come to his assistance, he learned that the man's wife had just given birth to a child without uttering a sound, and that he was enduring the pangs of travail. All the attention was bestowed on him to the neglect of the mother.

In the early patriarchal legends as we find them recorded in the old Bible, descent was in the female line. Much of the marriage relationship as given in it, is regarded as indecent, but it is only so because it is not understood. In the days when paternal relationship was not recognised, because it was not comprehended, the whole outlook would be different, and relationship would be accounted on the side of the mother only. It is a strange fact, however, that at that early period in the history of the race, the deteriorating influence of consanguineous marriage

was realised, but the father not being related, there was no consanguinity on his side: thus Nahor married his brother's daughter; Abraham married Sarai, the daughter of his father but not the daughter of his mother, and consequently, in no wise related to him, though he made use of the fiction whenever it suited his purpose to do so. Moses's father, Amram, married his father's sister, but she was not his aunt according to their genealogy.

In the Book of Judges, chapter xi, 1–3, it is recorded, that the sons of Gilead's wife thrust out Jepthah, and said unto him, "thou shalt not inherit in our father's house; for thou art the son of a strange woman." Yet they were all equally Gilead's sons, but the relation was not recognised through the father, and Jepthah was "the son of a strange woman." That the children did not belong to the father but to the mother, is again evident from the account given of Rebekah's marriage to Isaac. When Abraham sent to seek a wife for his son among his own kindred, he purchased Rebekah by giving presents to her mother, Milcah, and to her brother, Laban, but no recognition was made of her father, Bethuel; and this same Laban later claimed his daughter's children as his own, passing over the claim of their father Jacob. These biblical records were evidently a survival of the matriarchate, and they afford a

glimpse into the transition period, when the relation of the father to the child was recognised, but was still nominal rather than real.

When America was discovered, as we shall see later, woman exercised political power, and descent was reckoned through the mother, the children taking her name; moreover, traces of the matriarchate still exist among some African tribes, in Sumatra and elsewhere. In Ceylon, when marriage occurs in the form called Beena, the man leaves his family and becomes a part of his wife's family. He lives with them and works for them, and the children belong to the mother and not to him. This was also the case in New Zealand among some of the Maori tribes, and wherever descent is in the female line, if the tribal system is in force, it involves for the man a change of tribe.

It was during this long cycle that the rational faculty was developed, and that language was formed, and it was brought to a close, when the reasoning faculty was sufficiently advanced to realise fatherhood, and hence man's power over woman and the child. This recognition came slowly and at widely separated periods to the different clans and tribes. There has never been any uniformity in time, in the progress of peoples and the differences were much more marked in the ancient world than they are

to-day, as there was no communication of any kind between the hordes scattered over the face of the earth, but each developed in its own way, according to circumstances and environment. But this only serves to accentuate the unity of the plan, that, in the midst of such diversity of place and surroundings, for man, in the early days of savagery, seems to have spread over the five continents, there should be indubitable evidence of identical developments, in identical stages of advancement.

This period of the matriarchate during which society was slowly evolving, is stated to have been a time of peace by nearly all ethnologists, when associations of human beings were gradually coalescing into larger groups, and clans, and tribes. This would be in accordance with female supremacy, for the female in the animal world is pacific in temperament and habits, and the human female, as long as she was allowed to develop freely and normally, followed her biological bent, and compelled those whom she controlled to do likewise.

The age of strife among tribes and peoples began with the patriarchate, and this, too, is in biological harmony with the inherited temperament of the male. Had not nature made this wise, and indeed, necessary provision of mother rule, it is very questionable whether the race would ever have emerged from

savagery. If the destiny of the new species had been in the full and unrestrained control of the variable and fighting male, who rarely met his fellows, in the world from which he hailed, without a contest, and whose inheritance was almost wholly self-gratification and general uselessness, outside of one function, the whole human family would probably be in the condition of the native Australian at the present time.

There could be no period in its entire history, so pregnant in its results for weal or woe, as that early dawn. Upon the nature of the first steps depended all subsequent steps, for there is no wiping out and no undoing. The immutable law is cause and effect. The present is the immediate outcome of the past, and the future is the offspring of the present. The second step is but the evolving and developing of the first, moulded and modified by environment, but with its fundamental fact unchanged. The systems of government that prevail all over the earth, notwithstanding their many and diverse features, can be traced back to their common source in the period called savagery.

The marriage relation of to-day is the direct lineal descendant, through various modifications, of one which in the beginning differed from the present as far as the east is from the west. Mr. Morgan, in his " Ancient Society " says, " that the history of the human race is one in source, one in experience, and

one in progress. The principal institutions of mankind originated in savagery, were developed in barbarism, and are maturing in civilisation." The first essential to progress is peace. This has been exemplified over and over again, in the history of nations, but at the beginning it was not only essential but vital, and it could come from one source only—the pacific mammal—woman.

The gens was the first unit in the social order, and it was evolved from the chaos of the horde. It took form at some time in the period of savagery, a period which embraces by far the longest time, that the human family has been on earth, and is reckoned by some writers, as high as three-fifths of the entire time of the duration of the species. Investigation in all quarters of the globe, has been sufficiently exhaustive, to allow ethnologists to assert positively, that, as the earliest unit of organised society, the gens has prevailed, almost wherever mankind was to be found, though it appeared at no uniform time, for races moved forward with all the irregularity that has ever marked social progress.

It has also been ascertained beyond a doubt, that, wherever this unit existed, there went with it a system of government, in which woman was supreme. In the animal world, whenever the larger quadrupeds are on the move, they are invariably led by an old female, a mother or grandmother. So in the human

world. In the grey dawn of that far-away morning of the species, the mother was the sole known parent, and on her devolved the care and guidance and government of the race. The physical change from animal to human was so slight, that it was not even a step, and equally slight was the demand in the realm of instinct. Her native endowment was ample, and growth kept step with requirements. Doubtless the gens emerged from the horde, as naturally and simply as the animal from the human, for the females in the ant and bee communities do not struggle for place and power, they are banded together for mutual aid and not for individual aggrandisement.

So in the world above. The younger women worked and bore the young, and the elder made the laws that governed the communities, and placed the most venerable among them at the head, as the embodiment of the highest wisdom. It may be regarded almost as a certain inference, that, while woman remained chief of the gens, the office was filled by rotation of the oldest, and that the elective principle, which is a manifestation of struggle, followed on man's assumption of power. But even after man had taken all power into his hands, and held all offices, no man could be elected chief unless he was a direct, lineal descendant on the female side of the female founder

of the gens, nor could a chief's son be elected his successor, for, as marriage was prohibited within the gens, because of consanguinity, he would have to accept a wife from another gens, and his children would not belong to his gens, but to the gens of their mother. This continued to be the case till descent was changed to the male line.

It has already been said, that our knowledge of the sciences is of very recent date, and systematic investigation into social conditions, is one of the latest. Mr. Morgan repeatedly laments, that the opportunity presented by the American Indian tribes, has been so long neglected. When it was discovered, the most advanced tribes, the Aztecs and the Iroquois, were in the lowest stage of barbarism, and had a careful investigation been made into their social and governmental systems, it would have been possible to have obtained more accurately, the conditions in the latest stage of savagery, from which they had but comparatively recently advanced.

But when America was discovered, the ruling principle of society all over Europe and elsewhere, was the law of conquest, not of knowledge but of the persons and territory of their neighbours, so that, whatever was learned by the early discoverers was superficial and fragmentary. Our knowledge, therefore, of the exact condition is far from complete.

A vast array of facts has been collected, and in time doubtless these will be reduced to order, evidence will be weighed and compared, and agreement will be arrived at but it can never be correct until sociologists are ready to accept nature's order as the only true and certain guide.

In the meantime, the facts which stand out clearly are, that "the gens came into being upon three principal conceptions, namely, the bond of kin; a pure lineage through descent in the female line; and non-intermarriage in the gens." Mr. Morgan cites the conditions among the Iroquois as a standard of this great institution: "It was a democratic assembly because every adult male and female member had a voice upon questions brought before it . . . it adopted persons into the gens. . . . All the members were personally free, and they were bound to defend each other's freedom; they were equal in privilege and rights. . . . They were a brotherhood bound together by ties of kin. Liberty, equality, and fraternity, though never formulated, were cardinal principles of the gens. At the epoch of American discovery the American Indian tribes generally were organised in Gentes, with descent in the female line." Even in those cases in which descent had been changed to the male line, there was evidence that the change had been recent.

Mr. Morgan further quotes a letter which he received from Asher Wright, who was a missionary for many years among the Senecas, as follows: "As to their family system when occupying the old log houses, it is probable that some one clan predominated, the women taking in husbands from other clans, and sometimes, for a novelty, some of their sons bringing in their young wives, until they felt brave enough to leave their mothers. Usually the female portion ruled the house, and they were doubtless clannish enough about it. The stores were kept in common, but woe to the luckless husband or lover who was too shiftless to do his share of the providing. No matter how many children or whatsoever goods he might have in the house, he might at any time be ordered to pick up his blanket and budge, and after such orders it would not be healthful for him to attempt to disobey. The house would be too hot for him and, unless saved by some aunt or grandmother, he must retreat to his own clan. . . . The women were in great power among the clans as everywhere else. They did not hesitate, when occasion required, 'to knock off the horns,' as it was technically called, from the head of a chief, and send him back to the ranks of the warriors. The original nomination of the chiefs rested with them."

From the above letter, it is evident that even after

descent was changed to the male line, the power in the gens continued to rest with woman. She was the centre around which society formed itself. She nominated and dismissed the chiefs at her will, but we may be sure that in the latter case it was for some abuse of power. The children were hers, and not in any sense the father's. She sent him forth when his conduct fell below her standard, and doubtless his native biological indolence often forced her to compel him " to budge." She was economically independent of him, and could support her own family. To support was her heritage. One step backward in time and she was unquestionably chief and sole ruler. A woman was chief among the Winnebagos in the period we have been considering, and this was, of course, not an isolated but a residual fact.

If we glance for a moment at our own social arrangements we see that, notwithstanding that woman has been held in subjection for ages, she has gradually but surely extended her sphere of influence over him and affairs till her abitrement is almost decisive. So it must have been in early society; man, from a position at first of total subordination in affairs, increased his influence by degrees till he had an equal voice in making the laws and was elected chief. But so long as he left no lineal descendants who bore his name, and in part belonged to him, he was a minor factor in the life of the tribe.

The change from descent in the female line to the male line, began somewhere about the middle of barbarism. In a very few cases it was completed earlier but like all movements it was irregular in point of time, and the one phase overlapped the other. Here again, as in sex differentiation in the animal world, we find this providential provision of the different phases existing side by side, so that humanity may not be left in the dark, as to those questions which are of vital interest to it, but may trace its descent and progress in unbroken sequence. Among many of the leading tribes it was not completed until shortly before the dawn of history which is co-eval with civilisation, while on the continent of America it survived that period by fifteen hundred years. That woman's gift for government is biological is unquestionable when the social unit established by her, in the infancy of the species, was sufficiently coherent to continue to meet the needs of society, and to develop through the succeeding period of barbarism and well on into civilisation.

The two chief causes which brought about the change, were the realisation of the father's rights in the children, and the accumulation of property in the hands of individuals, for under the gentile system, property was communal, and could not be alienated from the gens. The paternity of the father being finally established, it is easy to see that mo-

mentous changes would follow. The mother was no longer the sole parent, the father now had vested rights in the children, and naturally would seek to exercise those rights. This would obviously lead in time to another curtailing of the rights which had always been hers, that of selection, for why should the being who was inferior in size and muscle have the rights, which manifestly belonged to the one who could, by virtue of this ability, dominate the situation?

By these successive steps, covering doubtless long periods of time, for mental growth is a slow process, man gained a knowledge of his power, but unfortunately, without having gained any corresponding altruistic sentiment, so the balance of power was slowly leaning towards the male sex, whose biological inheritance did not fit him to wield it with any restraint, and whose subsequent experience had not, and was not, for long ages to come, to supply the deficiency. "Having," Mr. Ward says, "become larger and physically stronger than woman, his egoistic reason unfettered by any such sentiment as sympathy, and, therefore, wholly devoid of moral perceptions of any kind, naturally led him to employ his superior strength, in exacting from woman whatever satisfaction she could yield him. The first blow that he struck in this direction wrought the whole transformation. The ægis and palladium of the

female sex had been from the beginning her power of selection. This rational man wrested from her . . . and for the mother of mankind all was lost Man began to learn the economic value of woman and to exert his superior power in the direction of exacting not only favours but services from her. He saw that he was the master creature, that woman was smaller, weaker, less shrewd and cunning than he, and at the same time could be made to contribute to his pleasures and wants, and he proceeded to appropriate her accordingly."

With the change of descent from the female to the male line, and the gradual but steady increase of the power of man, the sentiment that governed society would necessarily be changed. We have seen that liberty, fraternity and equality were the bonds which held it together, but these were sentiments of which man knew nothing, and just in proportion as he extended his power his natural tendencies would be impressed on whatever he controlled. Heretofore he had been held in check, and had been admitted into the community of woman and child, by privilege rather than as one who had any claims, but paternity put an end to that and turned the balance completely in his favour.

Moreover, as the race multiplied and scattered over the earth, developing different languages, habits, and

practices, all idea of a common origin would be lost so that they would regard each other with hostility, and any encroachment of the one, on the domain of the other, would be cause for war. With man in the lead, his long-restrained biological tendencies would have full sway, and he would resort to the "law of battle."

Another mighty influence was at work in the same direction—the increase of wealth in the hands of individuals. In proportion as society was becoming more and more complex, as mental progress and invention were opening ever widening fields for individual gain, the limitations of the gentile system, with its communal property, were becoming irksome. In it the gens was the unit, but it was daily becoming more evident that it would have to give way, and be supplemented by a new system, in which the individual would be the unit, if progress was to be made. When history opened, the two foremost races, the Greek and Latin, were struggling with the problem of how to place society on a political and territorial basis, a struggle which is going on at the present time in Russia and which gives rise, in the efforts to resist it, to all the plots, conspiracies and assassinations which, from time to time, shock the world.

Many modifications had already been made in the

old system, forced upon it by the needs of a growing society, and the tendency to individual ownership, which was steadily growing, and which received a fresh impetus, when it became the custom for victorious military leaders, to keep as their own property the spoils of war and the captured women. While woman held the reins of power wholly in her own hands, man had given vent to his biological necessity to fight by hunting, but when he returned to the communal settlements he had to abide by woman's laws, and fighting had no place in her economy. But with his advent to power war began, and gradually became the law of life, nevertheless, so slowly were the tribal laws displaced, and so strong is the force of habit, that for a long time the spoils of war and the women of the conquered tribe became the property, not of individuals but the communal property, of the victorious tribe.

The captured women and children were adopted into this tribe on terms of perfect equality, and were given equal rights of inheritance in it. There were in those halcyon days no orphan children left to fight the battle of life alone. Under mother-rule there was no distinction between mine and thine, but as the females of one species in the animal world will often nurture the motherless young of another, so the unmarred woman of God's creation, brought

up the orphan on equal terms with her own. But under man all was changed. Patriarchy supplanted matriarchy, and with this change the old order passed away. The female who had been since time began the "balance wheel of the biological system," was displaced. She had been the means of raising the male from insignificance to a point where his muscle told against her, she had ruled society with a firm but kindly hand, she had planted and fostered the arts of peace, but her long reign was over, and henceforth she was to become the slave of him whom she had virtually called into being. Muscle became the measurement and standard of superiority, of sex versus sex, and of tribe versus tribe.

Till that time there can be little question that woman's mental development compared favourably with man's. If mental growth is the result of use, it certainly must have done so, as a great part of the world's work was done by her. She laid the foundations of the arts of peace and of civilised life, she organised a political system, and guided and controlled it for a period of time, which, whether the figures of its length are right or wrong, must, by the very nature of things, have been infinitely longer than all other periods, and which, even when man displaced her, continued to keep her impress to the end.

Comparatively recent travellers learned, that in several tribes the manner of adoption was for the chief woman to offer her breast to the newcomer, in token that she would be a mother to the adopted, and this doubtless was a general method in early times, as no other mode of procedure could be so natural and so significant. Traces of this are to be found among the Romans up to the time of the Emperor Augustus, for the individual about to be adopted into a gens, took the hand of the chief and sucked one of his fingers, and this was called "adoption by imitation of nature."

It has already been said that with the exception of Mr. Ward, no other sociologist, and no historian has grasped and digested this matriarchal phase. Having misplaced it in point of time, they have wholly lost its significance, and have become inextricably entangled in contradictions, not only in their own works but of one another. Eminent biologists who have laboriously gathered facts from all quarters of the globe, have spent much of their labour in vain, because they have not been able to make any clear, connected, and convincing account of what they were endeavouring to set forth. Their facts and their inferences do not harmonise. As the upper air is full of holes to the aviator that the man on the ground little suspects, so their scheme of life, with

its missing link, leaves the reader the possessor of only a few disconnected and often painful facts, which make the riddle of life a blacker and more hopeless puzzle than it was before, and obscure any faith in a divine ordering of the universe that he may have had.

The matriarchate, in its pristine purity, had long passed beyond the bourne which gives back no sound, and the survivals which remained even at the earliest period with which history deals were only degenerate, debased forms, for just as soon as man began to take part in affairs, his distinguishing characteristics left their mark, and immediately the moral plane began to be lowered. In consequence, writers in this field have held up to ridicule the idea of an absolute rule by woman, or of a higher and more liberal social condition under her sway. They find, as in the case of the North American Indians, woman in great power on the one hand, but all the offices were held by men, and notwithstanding her political and domestic influence, she was more or less subject to the dominion of her husband, who, under certain conditions, had the power of inflicting severe bodily chastisement on her, for things that he himself was at liberty to do with impunity. The idea that the period which they were considering was a far-advanced transitional one in which man was slowly

but surely tightening his hold, by abuse of his muscle, never crosses their minds, and hence their arguments, denials, and inferences are completely valueless and misleading.

So with history. The early story of all great nations reflects the matriarchate, but without the key the student is so bewildered with statements and counter-statements that he distrusts either the reliability of the historian or his own mental capacity to understand language, while myths, which are priceless lore, because they almost invariably contain the nucleus of a great truth, are regarded as the creation of childish fancies. Thus we read of Greece that "in early times the children took the names of their mother, and the Athenian women had like their husbands the right to suffrage in the political assemblies."

The legend which gives the origin of the name of Athens clearly indicates the passing of the mother-right. It runs: "Cecrops, its founder, assembled all the citizens, men and women, for the women had a voice in the deliberations. When he had collected all the votes, all the men were for Neptune (Poseidon) and all the women for Athene, and as the women outnumbered the men by one, Athene carried the day. Then Poseidon, being irritated, swamped the Athenian lands with water, and to appease him, the women were

punished by three enactments: First, that henceforth they should no longer have a voice in the assemblies; secondly, that none of their children should bear their name; and thirdly, that they should no longer be called "Athenians." This primitive right of female supremacy, our author goes on to say, did not belong to a single people, but to a certain period of civilisation, and is inherent in human nature.

Another interesting legend dealing with the same subject touches the characteristic feature of matriarchy, and foreshadows the change that would ensue if patriarchy supplanted it. This legend represents the gods assembled in solemn state, to give the right to change the name of the ancient city of Erectheus to the name of the one who should confer the greatest gift on mankind. All the gods of the Greek pantheon were seated on their golden thrones, with Zeus, who was to give the deciding vote, seated above all. At his side sat Hermes, the spokesman of the gods. Before them were the two rivals, the goddess Athene, holding her invincible spear high in her left hand, and on her ægis was depicted the face, hidden from mortal sight, on which no man might look and live. Poseidon held in his right hand the trident with which he smote the waters.

Hermes announced that, "by the will of Zeus, the

city should bear the name of the god, who should bring forth out of the earth the best gift for mankind. If by Poseidon, then the name should be Poseidonia, but if by Athene, then it should be called Athens." Poseidon rose majestically, and smote the ground with his massive trident, and the hills shook, and the earth was rent asunder, and forthwith "sprang a horse the like of which was never seen before, for beauty, strength and fleetness. Behold my gift, said Poseidon, and call the city after my name, for who shall give aught better to the sons of men."

But " Athene looked at the gods with her keen grey eyes, and slowly stooping she planted in the earth a little seed." She spoke no word but silently waited, and soon a sprout appeared above the ground, which grew and grew, and became greener and greener, and its foliage spread wider and wider, and presently the fruit appeared in clustering bunches. "My gift, O Zeus," she said, "is better than that of Poseidon. . . . The horse he gave shall bring war and strife and anguish to the children of men; my olive tree is the sign of peace and plenty, of health and strength, of happiness and freedom. Shall not then the city of Erectheus be called after my name? "

The decision of Zeus was, that "the gift of Athene was the best that could be given to the children of

men. It is a token that the city shall be greater in peace than in war, nobler in its freedom than in its power." And as Athene walked away from the scene of the contest she turned, and with uplifted arm, pronounced these prophetic words: "Here shall my children grow up in happiness and freedom; and thither shall the sons of men come to learn of law and order. Here shall they see what good things shall be done by mortal hands, when aided by the gods who dwell on Olympus; and when the torch of freedom has gone out of Athens, its light shall be handed on to other lands, and men shall learn that my gift is still the best, and they shall say, that reverence for law and freedom of thought and deed has come to them from the city which bears the name of Athene."

When we turn from the realm of purely poetic imagery to poetic epic, we find the same condition set forth as an actual fact. Among the earliest accounts of Grecian life and manners, are the poetic poems, supposed to have been written by Homer, in the ninth century before Christ. They indicate that, though theoretically woman's position was very low, and that she was in complete subjection, yet actually and practically, she enjoyed great influence and liberty. There was no check on her personal freedom, she came and went at her will, and shared the home

equally with her husband, dining with him, visiting and receiving his friends with him, going out to places of public entertainment, and to religious festivals. She was not only his housekeeper but his companion sharing the pleasures and labours of life with husband and sons. She was their intellectual equal and was physically superior to any race of women who have lived since. Their lives were spent out of doors and they were tall, strong, and perfectly proportioned.

But when the historical period is reached, woman's position has altered. Referring to this Mr. Lecky says, "a broad line must be drawn between the legendary or poetical period, as reflected in Homer and perfected in the tragedians, and the later historical period. It is one of the most remarkable, and to some writers, one of the most perplexing facts in the moral history of Greece, that, in the former and ruder period, woman had undoubtedly the highest place, and their types exhibited the highest perfection." Mr. Grote, too, speaking of the same phenomenon, writes, "we find the wife occupying a station of great dignity and influence, though it was the practice for the husband to purchase her by valuable presents to her parents. She seems to live in less seclusion, and to enjoy a wider sphere of action, than was allowed to her in historical Greece."

This wide gap was in truth very difficult to explain, and it has puzzled many generations of readers. With very little knowledge of the social conditions of prehistoric ages, and applying the theory that is so current even to-day, that man from the very beginning was the centre of the organic and social system, and that woman's status from the same period was one of subjection and degradation, and that her present improved status is due to Christianity, this seemed a reversal of the natural order, that could be explained on no philosophical or reasonable hypothesis. It was not till "Das Mutterrecht" began to be understood that the mystery vanished, and what had been perplexing before the matriarchate was grasped, dissolved as mists before the morning sun, in the light which that institution sheds on primitive existence.

The conditions pictured in the Homeric poems, instead of being a reversal are, in point of fact, the natural order, for they show a state of society which was still greatly influenced by female supremacy, notwithstanding that it had been supplanted by the father-right. This explains the discrepancy between the theoretical and actual position of woman. Though man had proclaimed his superiority, the new order had not yet superceded the influence of the old. Society had to grow into the new order of things, and many generations had to pass away, till finally

a new generation appeared, that was born into the new conception, and then the new order became the natural order. It becomes evident from this, how easily language lends itself to inaccuracies, for what is called natural may have come into existence within the short span of a lifetime.

That mother-right was still a potent influence much later than the Homeric period, is clear, for Herodotus says that " in Lycia the children take the mother's name and not the father's. Ask a Lycian who he is, and he will answer by giving his own name, that of his mother, and so on in the female line. Moreover, if a free woman marry a man who is a slave, their children are free citizens, but if a man marry a foreign woman, or live with a concubine, even though he be the first person in the state, the children forfeit all the rights of citizenship." Here we find a remnant of the law of succession in the gens, the children follow the status of the mother and not of the father.

That the change from mother-right to father-right was comparatively recent, there is ample internal evidence, for the myths and legends of all countries depend largely, for their romantic interest, upon woman, and they teem with references to both mother-right and, as we shall see later, to wife capture. This could by no possibility have been the case if

woman had been, in those early days, what she became later, of no more value than an ox or a draught of palm wine. She was the centre and inspiration of poetic imagery, and this alone constitutes indubitable evidence of her position. When her fall was complete, the whole tone of literature changed, and invective and vituperation succeeded. She was denounced as a demon and the cause of all evil whom only an angry god could have created. We are still in this phase of discernment, for the entire Orient holds her as an enemy of mankind, and even in the most westerly countries, she is a question of doubtful discussion.

Roman history begins almost concurrently with Grecian, and in most respects the position of woman at the beginning was similar. The records of early Roman times are meagre, as they were destroyed in the fire of 390 B.C. and what is known is gathered chiefly from tradition, but everywhere this indicates that in the Romulian period, her freedom was unrestrained. She was the companion of her husband, and superintended his household, but among the higher classes she did not, as in Greece, do any of the labour, which was in the hands of slaves. She presided at his table and entertained with him their mutual friends. She was living under the influence of the shadow of the matriarchate, which indeed had

not wholly disappeared from the territory we now call Italy for the Etruscans were still living under female supremacy.

Taking a step backward in time, it will be seen that ancient Egypt presents woman in even a more favourable light. She exercised great influence in almost every department in life, and moved about with the utmost freedom. She was much respected by men and husbands were not polygamous. There is an entire absence in the remains of early Egyptian sculpture and literature of that degrading vice which polluted all orders of Grecian men, and left its mark on all they did. The Homeric legends themselves indicate a purer social life for the absence from them of degraded women has been commented on by all critical writers. There could be no stronger evidence of female rule than this, for where women are free and economically independent this is not likely to exist. In Egypt woman was on an equality with man in the eyes of the law and this has never been the case where man was in full sway.

The significance of the change of descent which gradually reduced woman from a commanding position to one of the lowest degradation was economical. The foundation stone of society has been, and probably always will be, economics. In the early stage she was the chief economical factor, and consequently

the law giver. She did not depend on man's labours, he depended on hers. The land was hers, for she had reclaimed it. The house was hers for she had built it with her own hands, or manufactured the covering which sheltered the tent. She took man in as a husband, he did not choose her. She did not go to his house, nor to his people, he came to her house, and to her people, and if the tie which bound them became irksome to either, custom provided a means of ending it.

Among many Arab tribes, if the woman no longer approved of her husband, she indicated her desire for freedom by turning her tent around so that it faced the opposite direction at the time of his return from what it had when he last left it, and he took the hint and returned to his own people. In some of the North American tribes, the wife placed her husband's personal effects outside of the closed tent door, and he, too, retreated. Pacific to the end, before abuse sullied and distorted her, woman's ruling methods were simple, direct, and devoid of harshness or cruelty.

The human family now enters upon a period which is the blackest in its annals, a period marked by contention, strife, bloodshed, and unspeakable ferocity, a period which has by no means passed away, even among the most advanced nations.

III

THE PATRIARCHATE AND THE HISTORICAL PERIOD

If a being, part human, part divine, who had some knowledge of the nature of the Creator's plan for the uplifting of the human race, had been upon the earth, when the supremacy of woman, the mother-right, was supplanted by the supremacy of man, the father-right, and who had also some intuitive insight, some half-divine seership into the future, which would have enabled him to see, even "as in a glass darkly," down the long vista of the ages when muscle held altruism in bondage, surely he must have yielded up the ghost at the contemplation of the Via Dolorosa which lay before the children of men! If this being's vision was not sufficiently occult to enable him to catch a view of the promised land, when woman began to enter into her own—the right to the free exercise of her biological endowments—and, if a "thousand years in his sight," were not "as yesterday," surely no flesh could have stood before the awful sight of the human suffering which was to be inflicted because the ruling powers had no fitness for the office.

The question sometimes arises, even in the most reverential minds, about the mercy and justice of a God, who called human beings into existence when he

knew what the nature and extent of their sufferings must be, in consequence of their blind struggling towards the light. But a closer glance at the biological plan will reveal that the Maker did not intend that it should be a blind groping, but that He had specially guarded against this by endowing the female with qualities that would illumine the path, and guide the footsteps, and that for a time all went well and in accordance with His intention as revealed in His Book of nature.

During the period from man's first appearance on the globe till the close of the matriarchate, the male and female were together fulfilling the natural order. Man had no desire for any responsibility for he had inherited none, and women continued to bear the yoke that had been fastened upon the female from time immemorial. In point of fact nothing had changed, so gradual are nature's transitions. Even when, in the course of time and under the influence of a growing rationalism, the desire for power was awakened, and man became the chief of the gens, so long as there was joint rulership with the power of nomination and of the veto vested in woman, justice continued to prevail, and the key note of society was fraternity, liberty and equality.

But the new rulers knew nothing of sympathy. The leavening influence of woman had not been con-

tinued long enough to leave any permanent impression, they had not shared with her the care of the young, for the young had only recently been recognized as the joint product of man and woman. The old biological Adam who fought for what he wanted was still uppermost. For the first time in the history of life the male became supreme, and it will be evident, by a cursory review of his methods, how fatal it would have been for the race if the reins had fallen at first into his hands.

In the animal world the differentiation which had gone on was chiefly physical, the male was raised from insignificance to physical superiority in size and muscle, but the change on the moral plane was comparatively slight. Even among the higher quadrupeds it has been seen that the male is, in reality, a bit of a coward when it comes to facing the enemies of his species, and that he shows his courage chiefly in fighting with the males of his own kind, for the gratification of his own objects, but shows little regard for the female or the young.

With such a heritage, it is a self-evident fact, that altruistic sentiments, such as affection and sympathy could not co-exist. Where these high moral attributes are not biological, it requires a high degree of reasoning power to develop them, and this was necessarily a matter of slow attainment. The savage or bar-

barous mind could not grasp such a conception as representative pain, the ability to put one's self in another's place and realise his sufferings. This is done so imperfectly even now, that much of the sorrow of life is directly due to the feebleness of this power.

Woman, because of her biological endowment had the instincts which led her to love, cherish, and provide for the young, she was gentler in disposition, more peaceful in her habits, and less selfish, and these qualities extended beyond and embraced others outside of the circle of her immediate family, for untrammelled growth would follow the line of natural tendencies. But man's natural instincts were strongly set in the opposite direction. He had attained to what he was by a necessity which drove him to engage in fierce contests with his fellows, and this had inculcated a fighting temperament and a keen insight which enabled him to see the disadvantages of his neighbour, and to profit by them.

The result, therefore, of the usurpation of power by man, in the low state of moral progress in which he then was, could only be accompanied with infinite suffering to the less muscular part of the human family—the women and children. He was guided by nothing higher than pugnacity, vanity and passion, with a superadded rational faculty, which only dic-

tated to him how he could best employ his powers to ensure their greatest indulgence. He was in the condition that the Apostle Paul speaks of when he said, " But the natural man receiveth not the things of the spirit of God; for they are foolishness unto Him; neither can He know them, because they are spiritually discerned. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

When father-rule was completely established, woman lost all independence, not only economically but over her own person. By heritage might constituted right to man, it was the only law of his being. The males in the lower world had not used it towards the females because having begun in insignificance they had to seek her favour by pleasing her, they had to win her because they could not compel her. This heritage of the male was shared by man till he learned of his fatherhood. But fatherhood meant power, and the savage male argued to the same effect, at least, as Napoleon did about a hundred years ago, when he said "woman is given to man to bring forth children, woman is our property, we are not hers, for she gives us children and man does not give any to her, she is therefore his property as the tree is that of the gardener. A single woman cannot suffice for a man for that purpose. She cannot be his wife when she

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is sick, she ceases to be his wife when she can no longer give him children. Man, whom nature does not arrest either by age or any of these inconveniences, should therefore have several wives."

With this mental attitude, and with no restraining influence to hold his native combativeness in check, it was inevitable that he should bend the less muscular being to do his will, and the more he was able to bend her, the more he despised her and the more he believed that she was made solely and simply for his pleasure and service.

> "I will be master of mine own,
> She is my goods, my chattels; she is my house,
> My household stuff, my field, my barn,
> My horse, my ox, my ass, my anything."

and he proceeded to take possession of his anything in the only way he knew how.

His quarrels with his fellows in the lower world had been to prevent them from having the female, but his new knowledge of his own power made him more direct in his methods and led him at the same time to follow the line of the least resistance. It was fraught with less danger and exertion to himself to fight with the woman than about her, so he used his newly-acquired power of selection by capturing

her, and thus remained constant to his biological inheritance " to pair with any female."

The old Greek legends preserve many nature stories which refer to this universal custom, for nature does not merely consist of elements or of changing seasons, or of light and darkness, but, as well, of those emotions or instincts which preside over conduct. Thus two birds may be killed by the same stone, and Pluto carrying off Ceres, and the bull, Europa, the flight of the Danaids from the Egyptus, of Arethuse from Alpheus, refer not only to the physical life of nature herself but of mankind and illustrate each equally aptly.

From being at first the prerogative of the military leaders, the possession of captive women became universal, and tribal wars were engaged in for the sole purpose of seizing the women and the wealth. This stage preceded the annexing of the territory, for the idea of the state was not yet conceived. The early custom was to seize the women and cattle, and to put the men to death. All of the ancient races passed through this social phase. It became in many countries a legalised form of marriage. In India it was one of the eight legal forms, and is called Rachasa. " The seizure of a maiden by force from her house, while she weeps and calls for assistance, after her kinsmen and friends have been slain in battle or

wounded and their houses broken open," so reads the law.

In the biblical Hebrew scriptures we read, that if the foreign cities which the Israelitish army commanded to surrender refused, then the army of Israel " shall smite every male thereof with the edge of the sword; but the women and the little ones, and the cattle and all that is in the city, even all the spoil thereof, thou shall take unto thyself." In the last chapter of the Book of Judges a raid is described, which had for its sole object the procuring of wives.

Internal trouble had broken out among the tribes of Israel, and the tribe of Benjamin had fallen into such disfavour that the other tribes swore that they would not permit their daughters to marry a Benjamite. Regretting afterwards their hasty oath, they were anxious to see them provided with wives, for the Benjamites had been depleted by slaughter and had to be replenished, so they conspired together to put to the sword all the inhabitants of Jabesh-Gilead, except the unmarried women—some four hundred in number—who were given to the Benjamites as wives. But as this was not sufficient, another capture was arranged, " Behold, there is a feast of the Lord in Shiloh yearly, in a place which is on the north side of Bethel. . . . Therefore they commanded the children of Benjamin saying, Go lie in wait and see

and behold if the daughters of Shiloh come out to dance, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh. . . . And the children of Benjamin did so and took them wives, according to their numbers, of them that danced, whom they caught. And they went and returned to their inheritance."

Sir Henry Maine records a copy of an Egyptian inscription, in the Berlin Museum, in which the results of several similar expeditions are detailed, the men being put to death, while the women, bulls, and horned cattle were carried off. It was a recognised form of marriage for the plebeians in the early historical period in Rome. Every boy and girl is familiar with the rape of the Sabines. There is ample evidence that it was customary in Greece and Arabia, and it is still customary among some peoples, notably the native Australians.

As an illustration of how tenacious the brain cells are of all past experiences recorded on them, a suggestion adopted by a member of a state senate of the United States in 1865 is worthy of note. The governor of Massachusetts, in his message to the legislature, proposed that the state should assist young women " who are leading anxious and aimless lives in New England " to emigrate west where they could find openings as teachers, as well as other

appropriate callings. As a result of this the senator above referred to actually proposed to that body, that "the anxious and aimless women of Massachusetts should assemble on the Commons on a certain day of the year, and that western men who wanted wives should be invited to come and select them."

What this worthy senator proposed was wife capture. All the requisites were there: "the daughters of Shiloh," on the common, "the Benjamites," the western men, each to grab and "then return to his own land." This capacity of brain cells to retain impressions accounts for many other untoward happenings of the present day.

An instance of the treatment a captured woman might receive is given in the Book of Deuteronomy. It reads, "when thou goest to war against thine enemies . . . and seest among the captives a beautiful woman and hast a desire unto her, then thou shalt bring her home into thine house, and she shall shave her head and pare her nails . . . and it shall be if thou hast no delight in her, then thou shalt let her go whither she will." From this it is evident that man had reduced woman to such subjection, that he forced her to assume outward and visible signs of it, while he was under no obligations to her, but could send her forth when his variable fancy wearied of her.

Sir George Gray gives a graphic account of the manner of wife capture in Australia as it existed when he visited it. "Many plots are laid," he says, "to carry her off, and in the encounters which result from these she is almost certain to receive some violent injury, for each of the combatants orders her to follow him and, in the event of her refusing, throws a spear at her. The early life of a young woman at all celebrated for beauty is generally one continued series of captivity to different masters, of ghastly wounds, of wanderings in strange families, of rapid flights, of bad treatment from other females among whom she is brought a stranger by her captors; and rarely do you see a form of unusual grace and elegance, but it is marred and scarred with the furrows of old wounds. Many a female thus wanders several hundred miles from the home of her infancy, being successively carried off to distant and more distant points."

Mr. Collins corroborates and supplements this picture with one which is little less horrible: "The poor wretch is stolen upon in the absence of her protectors, being first stupefied by blows, inflicted by clubs or wooden swords, on the head, back, and shoulders, every one of which is followed by a stream of blood. She is then dragged through the woods by one arm, with a perseverance and violence that might be sup-

posed would displace it from its socket. This outrage is not resented by the relatives of the female, who only retaliate by a similar outrage when they find an opportunity."

In time sale was resorted to as well, so that there was a choice of methods. Even in the worst of times, there were, doubtless, men whose nature was gentler than that of the average of society—"the saving remnant." Moreover capture often entailed disagreeable consequences, as the captor might be obliged to pay an indemnity to the former owner of a valuable labour asset. Thus sale and capture were concurrent when history opens, and the former continued till at least the close of the sixteenth century, though it ceased to be openly designated by so obnoxious a title.

Both meant a total loss of independence. Woman now belonged to man by what was to him the most fundamental right. She became assimilated to, and associated with, the idea of property in his mind, and accordingly he was her "owner, master, lord, or baal," and wherever these titles are used for husband it means that descent has been changed to the male line, that the woman follows the husband to his home, and is subject to him, both as to her person and her service, the children are solely his, and he alone has the right of divorce.

Thus any and every way by which a woman passed

from one man to another constituted marriage. She was his property, and he had the right to use her to her fullest capacity to render service, whether for his personal gratification or for work. If a woman was of less value to him than an ox or anything else he wanted, he disposed of her, and she became the wife and slave of her new lord. We need not look to ancient Arabia, Greece, or Rome for evidences of this. It is not an hypothesis but a living fact, as much in vogue to-day as in the past, over probably two-thirds of the globe. We have but to turn our eyes to Asia, eastern Europe, native Africa, native South America and Alaska. Wherever woman is completely in subjection to man there is no restraining influence, and everything he does, every law he makes, every tie he forms, is made wholly and solely in his interests, and with the object of tightening his hold over all things religious, political, financial, social and domestic. This is the logical sequence of his endowment.

Woman on the other hand had absolutely no rights. The bearing of outward and visible signs of her servitude did not cease with the Israelites but was compulsory among the Saxons, and a survival of the cutting of the hair lasted to a late period in Scotland where the married woman dressed her hair differently from the maiden. She was subject to any abuse her owner might see fit to inflict. Half-fed, overworked,

exposed to all conditions of the weather with insufficient clothes to protect her in cold regions, and mercilessly beaten. Even at this age we are not unaccustomed to wife beating, and if it was not for the laws and the sentiment against it, it would be of daily occurrence.

Mr. Herbert Spencer gave a picture which is not overdrawn and which is substantiated by all other biologists. He says, "In the history of humanity as written, the saddest part concerns the treatment of woman; and had we before us its unwritten history, it would be sadder still. I say the saddest part, because, though there have been many things more conspicuously dreadful—cannibalism, the torturing of prisoners, the sacrificing of victims to ghosts and gods—these have been but occasional; whereas the brutal treatment of woman has been universal and constant. If, looking first at their state of subjection among the semi-civilised, we pass to the uncivilised and observe the lives of hardship borne by nearly all of them, we shall infer, that the amount of suffering that has been and is borne by woman is utterly beyond imagination. . . . Utter absence of sympathy, made it inevitable, that woman should suffer from the egoism of man, without any limit save their ability to bear the entailed hardships."

Under man the old gens society gradually gave place to the patriarchal family as seen among the

Semitic peoples. This group consisted of the patriarch, his wife and all the captured or purchased wives, of his children, of the wives and children of his sons, and of celibate men. The rule of the patriarch over this group was absolute. There was no freedom for any one. He sold his daughters, but his sons remained subject to him during his life, and at his death the eldest succeeded to the inheritance, while the younger remained subject to the eldest.

It was for this reason that Rebekah connived with Jacob to deceive his father, Isaac. Esau and Jacob were twins, but Esau was the first born and the patrimony with its rights of headship should have fallen to him, but Jacob was his mother's favourite, and she could not endure the thought of having him a dependent and servant to his brother, so she determined to supplant Esau. When Esau learned of what had happened, he entreated his father bitterly, and Isaac answered and said, " Behold, I have made him (Jacob) thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him; and what shall I do now unto thee my son?"

The patriarch was head of the family in every sense. He administered justice within the circle, he could repudiate his wife, stone his children to death, or sell them into slavery. So far as his household was concerned he was " a law unto himself," and his

landed property and dependents constituted a state within a state, for the community or governing body whatsoever its nature took no cognisance of his private chattels. Every one had to yield him unquestioning obedience, and there was no court of appeal. Mr. Ward says " that the original patriarchal family implies marriage only in the sense that it is implied in a harem of seals on a rookery under the dominion of an old bull, less so, in fact, for, although we are told that the bull does sometimes bite his refractory cows, he never abuses nor injures them, much less kills and eats them. That function is reserved for ' the Lord of creation,' the only being endowed with a moral sense, made in the image of His creator."

The patriarchal family is the basis of Indian society, and obtains in a sort of village community immune from the national law in eastern Russia. It is the cause of much of the political discontent in those countries, and it greatly harasses the central governments in their attempts to place an archaic society on a unit basis. These patriarchal and village heads, dominating over large numbers of people who are wholly subject to the arbitrary will of one man, resent bitterly the effort to make them subject to law and to set free and individualise what they regard as their personal property.

Every one in this patriarchal group worked except the head, and the greater the number of his wives

and children, and children's children, the richer he became, and the more at liberty to entertain himself with the pleasures of the chase whether of animals or man. The frequency with which the Old Testament alludes to the coming of the time of the year, " when the kings went out to battle " indicates that, as regularly as the Spring came round, while the women, children, and slaves were tilling the fields and caring for the flocks, the patriarchs and rulers were off indulging in their favourite sport of man hunting.

The position of the chief wife, which some writers set forth as one of especial honour, is clearly indicated in the Abrahamic story. Abraham had, in addition to Sarai, as many captured or purchased wives as he desired. In order to maintain a household of this kind, the chief wife became the head over the other wives, and their children, by that kind of absurd sophistry that man is so fertile in conceiving, became her children, but none of these children inherited anything. But though Sarai was the chief wife of an immensely wealthy man, who had servants and maid-servants in abundance, that is, concubines, she was ordered by her husband to bake bread for his guests. Her position was that of a menial on the level with the other purchased women and wholly subject to the rule of her " baal."

The regard man had for his children, with the ex-

ception of the one who was to perpetuate his house and worship him after death, is also illustrated by the story of Abraham. At Sarai's request, Ishmael, this particular son of her handmaid, for doubtless Hagar had many other children of whom Abraham was the father, was made heir to Abraham's rich estate. But with the unexpected appearance of Isaac the situation was complicated. By all rules of custom Isaac alone was heir, and to ensure this right of her son, Sarai was importunate for the removal of Ishmael, his rival, by her own decree. And the lad was driven away.

There can be little doubt that the human family first emerged in Asia, as everything in life has had its beginnings in the Orient. There man's supremacy reached its highest point and remains as unshaken as it was in the time of Abraham. There is no liberty for woman from the cradle to the grave, every hour of her life she is man-ridden. It is a cardinal principle that " a man, both night and day, must keep his wife so much in subjection, that she is by no means mistress of her own actions," and the laws are so strict in their operation that " a Hindoo mother frequently becomes the ward of her own son." She is at first under the dominion of her father, then of her husband, and finally, if widowed, under that of her son. If she bears no children the Code of Manu authorises

her husband to repudiate her. If she is the mother of female children only, she is accounted little better than the childless one.

The marriage ceremony as carried on to-day among some tribes is a sufficient evidence of the way woman is esteemed where man is supreme. Among the Todas, a hill tribe of northern India, the ceremony consists in the bride's stooping over and putting her head down, while the groom puts first the right foot and then the left on it, after which he orders her to fetch water and cook the meal. In some parts of eastern Russia the father gives his daughter, who has just been married, a few cuts of the whip as a finale to the ceremony and a warning of what she is to expect if she disobeys her husband. Among the Maories of New Zealand, it was customary for the father or brother, after a daughter or sister had been bargained off, to say to the purchaser, " take her, she is yours, eat her, beat her, kill her, or do as you like," while the native Australian announced that he wanted a wife to find and cook his meals for him, to get the wood, carry the water, and any other thing that he needed.

It is manifest that among our ancestors, marriage was not regarded as a good in itself, but was looked at only from the side of service and appetite. Each man wanted a son to gratify his vanity by perpetuat-

ing the family name among the living, and to render to departed ancestors the worship due to the dead. This could only be done by a male descendant, and this worship was rendered only to fathers and their male forbears, but never to the mother or her ascendants. Manu's Code says, "no worship is allowed to women apart from their husbands; no religious rite; no ceremony; no fasting; as far only as a woman honours her lord so far is she exalted in heaven." This was also the religious code of Greece and Rome.

This was equivalent to denying to woman any hope of immortality. She was neither to be worshipped, nor allowed to offer any worship to the dead though she might join in it when offered by a man, for the shades of the departed males were willing to accept adulation from anybody, however inferior; like the peacocks they would accept homage from the pigs, but it was not effective to immortality. Thus the vanity which was one of the distinguishing traits of the higher males in the world below man had not lost one whit of its intensity, for it led him to assert that, for woman, the only object of worship was the male principle, in the person of her husband and his ancestors.

Man's claim to sole parentage was not due to love, for he gave himself legal right to put them to death at his will. Moreover, daughters were most unwel-

come, nor are they too cordially received anywhere even to-day though this impress of man on society is slowly passing away in the West. In the East, however, it is as potent as ever. A Mount Lebanon proverb says, that "the threshold weeps for forty days when a girl is born," and it may be expanded into an Oriental proverb. All manner of superstitious practices are resorted to by the parents before a child is born, to propitiate the gods and ward off the evil spirits, that it may not be a female, for the universal belief is that boys come from the gods and girls from the demons; boys are a blessing, girls a curse.

The boy is welcomed with excessive feasting and rejoicing, but grief and sorrow, if not actual fault finding and abuse of the mother, attend the advent of the girl. Those who assemble, when they learn that a daughter has come into the world, show infinite disgust, and leave saying that it is nothing. Girls are never reckoned among the children. Ask a Mahommedan father how many children he has, and, though there may be three girls and two sons, he will answer two. The names they sometimes receive both in China and India tell the tale: "Weary," "Bitter," "Ought-to-have-been-a-boy," and "Not-Wanted" are samples.

It is not surprising with this attitude that whole-

sale murder of female infants has been practised for ages. They were regarded as useless except for the sex function and while men were glad enough to avail themselves of the female livestock of others, they were not willing to bring up any themselves even in the interests of the race. The benefit of the race is largely a catch phrase that is bandied about chiefly to cover deeds whose consequences are directly opposed to its benefit. Every one acts almost altogether in his own interests, and it is only as personal interests are seen to lie on a higher plane, that humanity ever moves forward. But in a purely man-governed society this can never be seen, and China and India are proof of it.

In the latter, it was not till a western land stepped in, whose men had been slowly redeemed from pure barbarism by the restraining influence of the "biological balance wheel," that this hideous practice was stopped, while in China, though a feeble, half-hearted law declares it illegal, it still seems to be in some degree a national custom. In any case until recent years female children were exposed all over the land, left on the roadside to die or be worried by the dogs, and according to the statement of a recent traveller, all young children, if sick unto death, are carried out before the end comes and left on the ash heap, roadside or elsewhere, that they may not die in the house and the evil spirit remain to haunt it.

To such a degree was this destruction of female children carried, that in ancient Rome, for race purposes, a father was restrained by law from destroying his first-born daughter, though he was at liberty to consult his own will as to the others. The Roman system was also patriarchal, and the word "familia," whence we get our word family, meant slaves. So complete and far-reaching was the rule of the pater familias or slave-driver, that "his control over his cattle is in theory hardly more complete than over his slaves and his children's children. He is entitled to enjoy or turn to account the services of all. Until well into imperial times, his proprietary right is carried to its logical conclusion. . . . He has the power of life and death, he has complete control and disposition over their living persons for purposes of profit or chastisement. . . . He has the right to imprison, scourge, keep to agricultural labour in chains, sell or slay his children, and this, even though they may hold high offices of state. That he can send his son into a foreign country as a slave appears indubitable." The only way a son could escape from his father's control was to be sold three times, and this happened not infrequently. At first in such a case the son forfeited all rights of inheritance.

Heaviest of all is the burden imposed on the widows of India, of whom there are about 23,000,000, several million being between the ages of eight and nineteen.

These unfortunates are regarded as accursed, for widowhood is looked upon as a punishment for crimes committed by the woman in her former existence on earth. The national manner of disposing of this creature was to burn her alive on the funeral pyre of her husband, the little ones being flung back into the flames when they sought to escape. This was forbidden by the British government in 1829, but it was occasionally practised in outlying districts, where the arm of the law did not reach, as late as 1877.

Some writers have endeavoured to palliate this custom by saying that it was voluntary immolation on the part of the widow, but it is much easier to credit the man who writes, that "it was not the devoted love of the wife, who of her own free will chose to be burnt to death, but rather the callous and brutal selfishness of the husband, who, void of the faintest spark of true, loyal affection, disregarding her inclination doomed her to this fate."

But the abolition of the "Suttee" has not delivered the widow from her sufferings. One who is familiar with conditions there, says, "little does the outside world realise the true state of affairs, for it is almost impossible to exaggerate the misery of India's widows. Only those who have been through it know what it means." A native woman makes the following statement: "The English have abolished

Sati; but alas! neither the English nor the angels know what goes on in our homes, and Hindoos not only do not care but think it good. I am told that in England they comfort widow's hearts; but there is no comfort for us. The only difference for us since Sati was abolished is that we died quickly, if cruelly, then, but now we die all our lives in lingering pain. O God, I pray Thee, let no more women be born in this land!"

In all cases where the husband has means and the wife is not obliged to do field or other labour, she is secluded from the age of seven to the end of her days and must never show her face even to his male relatives. In consequence, the women live, as a rule, in dark, dreary rooms at the rear of the house or in separate compounds, their mud huts have no windows, only gratings near the ceiling so high that no one can look either out or in. Mr. Frank Carpenter in a somewhat recent letter to an American daily paper, and writing from the spot, gave a description of conditions in Corea, which is a faithful picture of a good part of the Orient. He called it, "A New Corea Due to New Woman," and went on to say that the Empress rode in an open carriage at her husband's side, and that crowds of men along the streets formed lines, and were gazing at her majesty with their "almond eyes almost popping out of their heads with surprise.

Until then no man except the Emperor and the eunuchs of the palace had ever seen the face of female royalty. . . . Until now Corean women of the high and middle classes have been more secluded than the females of the Mahommedan harems. They have quarters of their own, which are in the rear of the houses or in special establishments far off from those of the men.

"Some of the noblest have never been out of their own compounds, and of the middle classes, few go out except in close chairs even to-day. . . . The husband has had absolute power over his wife and concubines. They have been bound to him by fetters of iron, and to-day have practically no rights which he has to respect. Indeed the ten millions of women who inhabit this country are still, as far as the laws and customs which now prevail go, practically slaves. I am told that many of them have such strength of character that they rule their own homes, nevertheless the fact remains that the men can beat and mutilate them with little fear of the law."

Passing westward we find that the Grecian woman, too, has passed under the yoke of patriarchism, and that nothing now remains of matriarchism. It is not surprising then to find Athenian wives with no social standing whatever they being merely housekeepers and mothers of citizens. We have reached a period

when blood has become an important factor. The Grecian city-states were jealous of the purity of the blood of their citizens, and a decree was passed that no one could become a citizen who was not the offspring of a citizen father and mother, and any violation of this law was severely punished, and the guilty stranger who had dared to mingle his blood with that of an Athenian citizen was stripped of all possessions and sold into slavery.

This desire for offspring that were of undoubted parentage seems to have had its origin in religious conceptions. The worship of the departed spirits of house fathers was common to the Aryan people, and "nothing was more dreaded by the early Greeks, than the extinction of the family and the extinction of the house, by which the dead lost their religious honour; the household gods, their sacrifices; the hearth, its flame, and the ancestors their name among the living." For this reason above all else, men required sons who were born of women who were daughters of citizens.

Athens was too commercial a city, however, to exclude strangers, so it chose the Indian method and secluded its women to ensure no admixture of the race. Every male citizen had to marry a daughter of citizen parents but the men, having secured their immortality and fulfilled their duties to the state,

might have as many attachments with stranger women as they chose. " Mistresses " says Demosthenes, " we keep for pleasure, concubines for daily attendance on our persons, wives to bear us legitimate children and to be our faithful housekeepers."

Athenian wives were confined exclusively to certain quarters of the house, generally on the second floor so that they might not attempt to appear on the streets, which was strictly forbidden except on certain religious festivals when they were allowed to march in procession, but they had to be totally enveloped, face and all, in a sheet-like garment. They never left their own quarters, did not dine with their husbands and in no way shared his life. They looked after the house and brought children into the world, and were enjoined to " find exercise in folding and unfolding the daily linen and putting it up and taking it down." Infidelity on the part of wives was punished with the greatest severity. As girls were married young they had no mental training except what related to household duties, spinning, weaving, cooking and the like, for the Athenian wife no matter what her station did not hesitate to do household work. The girl began early to prepare for this dreary existence; she knew nothing of the man she married for he was chosen for her by a father or other relative, and her only duty was to accept and submit.

Under such unnatural restrictions, the Grecian citizen wives could be little better than adult children, and they were, in fact, nothing more than human incubators, since it was expressly declared that the only function of maternity was to supply the body. This is one of the most distinctive differences between mother rule and father rule. Under the former maternity had almost reached a divine principle, under the latter it was degraded to an animal function, and has not wholly risen above that idea to-day, for whatever man could not do himself by any possibility, whatever he could not take from woman was belittled and regarded as fit only for an inferior being to do, such are the various and insidious ways in which vanity expresses itself. This attitude towards motherhood was at the base of the large family, it is at the base of the race suicide cry of to-day, a cry that is uttered only by men, and never by the sex which alone is endowed with the qualities that enable her to be the judge of such matters.

But however much men may abuse woman, they will have female society; it is as necessary to them as heat and light to the plant, and the Athenians found their companions among the stranger women. In the number of these there were some of remarkable and unsurpassed ability and nobleness of character, and the " golden age of Greece " became world fa-

mous, in part, because of the inspiration and influence of these women on the brilliant men of that most brilliant period of the historical era.

These immortal women of whom Aspasia, the wife of Pericles, was the chief, must of necessity have belonged to some gens still living under female supremacy or were the descendants of those who had so recently passed under male sway, that its blighting, withering effects had not had time to work their degradation. They were in every respect the equals of the great men of the time, and were in some cases their teachers, and they exhibited a high capacity of the female mind when allowed freedom of development. Even those brilliant men themselves bear testimony to the effects of female supremacy on offspring, for they were the sons of mothers of whom the early Homeric women were the type, women who had not been reduced to inanity under male dominance. Here is to be found the reason for the marvellous development, physical and intellectual, of the Greek race. The men of no other nation have ever equalled them since and the historical world has had but one golden age. A comprehensive, appreciative glance into that limited period of Athenian history, which stands marked off for all time, shows what the world lost when muscle seized the reins of power and reduced altruism and female influence to a state of imbecility.

No woman ever held such a court as Aspasia, and it was not a triumph of beauty of face but of intellect and soul. Phidias, Sophocles, Anaxagoras, Euripides, and Socrates frequented her home and rejoiced to bask in her presence and learn from her, and there can be no doubt that Socrates and Plato, whose views on the equality of men and women were so pronounced that the latter embodied them in his "Republic," and the former wrote, that "the female sex is in nothing inferior to ours except perhaps in strength and steadiness of judgment," were influenced by their intercourse with these lofty minds.

Whatever the view of marriage was at that time, it is evident that it was different from the present, for at the suggestion of Pericles, the human incubator-wives of these men were brought to his home to listen to lectures delivered to them by Aspasia, that their poor, dull wits might be brushed up by intercourse with her and other famous women. Pericles and the others saw the difference but they had not the insight which could inform them of the cause. It is clear from this, however, that the relationship was not regarded as unlawful. Marriage, like all other conditions, has passed through different phases and our standard can only be the measurement for our own period.

There was a third class of women in Athens, the

slaves, captured or otherwise, and these became the tools of the basest passions of the men. It was impossible that the influence of a few hundred women, placed midway between two classes, the incubators and the slaves, who supplied the dancing girls to entertain the gilded men at their bacchanalian feasts could be otherwise than temporary. The current was flowing downwards, woman sank lower and lower, and as she did, the immorality of the men of Athens reached a stage beyond which it was impossible to sink. Whether the other Grecian states imprisoned their wives, I know not, except Sparta, which did not, but certain it is, that in no other Grecian state did the men sink to such degeneracy as in Athens, and this would seem to afford prima facie evidence that she alone resorted to such extreme brutality and selfishness. What a commentary on the golden age. Intellect unillumined with soul can only shine with a false lustre.

Turning now to the early days of Sparta, we find women playing an equally prominent part in the life of the city-state. The Spartan ideal was entirely different from the Athenian. In the latter, mind ruled, in the former, the individual was regarded as of less importance than the state. It would endure while the individual passed away, so the object of legislation was to secure its permanence on lasting

foundations, which could only be done, according to their view, by sacrificing the individual to its welfare. The Spartan leaders, still guided by the influence of the mother-right, realised that their object could only be attained provided the mothers possessed the qualities desired in the sons.

Sparta was equally jealous of the purity of the blood of the race, but, unlike Athens, it secured this by excluding strangers from the territory, except the slave class, who did all the labour, leaving the citizen-born free to devote themselves to the interests of the state. The children were regarded as belonging to the state, and shortly after their birth infants were brought before commissioners appointed to make physical examinations of every child and if any were found delicate or inferior they were disposed of by exposure as not being worth the trouble to bring up.

The boys were destined to be soldiers and the girls to be mothers of soldiers, and hence, they were required to have exactly the same physical training that they might be equally endowed. So severe was Spartan discipline that it has passed into a proverb. If a girl developed sickliness she was not allowed to marry nor would she want to, as it was looked upon almost as a crime. But few of them did owing to the

process of elimination. The result was that for several hundred years the Spartans excelled in physical health and strength any people that ever existed.

But as in Athens, degeneracy set in, the men fell from their high estate and the women are no longer heard of. The student of history will have it constantly brought to his notice that the condition and position of the women in a nation is the unfailing index of the worth and eminence of its men. The one is the reflex of the other. The hopeless vacuity of the minds of women who are never allowed into the streets, who have no intercourse with other minds, who know nothing of the world of affairs, who never read a book because they cannot, who are denied the uplifting influence of the beauty of nature, its hills and dales, trees and flowers, is infinitely more pathetic than any physical abuse they may have to endure. With such women for mothers it cannot be wondered at that, after a glory that has never been equalled, the history of Greece at last presented a picture so devoid of all moral sense as to betray their country into the hands of their enemy. She paid the same penalty as her eastern neighbours, for in the second century of the Christian era she sank politically till she became but a province of Rome, and until recent years she has never had any independent political history.

The wave of man's rule continued on its western

course, and the Roman woman took her place in the social scale similar to her Grecian sister though she was never secluded nor obliged to envelop herself when she went out lest she might be seen. Morally she was expected to be above reproach, and for any violation her husband was at liberty to put her to death, but no restrictions were put upon him. The sentiment that governed their relations in this respect was expressed by Cato, a stern, harsh, woman-hating legislator, who said, "If you were to catch your wife in an act of infidelity, you could kill her with impunity, without a trial; but if she were to catch you, she would not venture to touch you with her finger and indeed she has no right."

Under such circumstances husbands separated from their wives for the most trivial causes, one repudiating her because he found her on the street without a veil, and another because his wife had gone to the games without informing him of her intention. Women, too, were forbidden to taste wine and one husband is said to have beaten his wife to death because he found her disobeying this injunction. But the Roman matrons were not the kind of women who brooked control without making an effort on their own behalf. They maintained that they should have equal rights with the men, and that the inequalities were artificial.

On two separate occasions, following an undue

exercise of authority on the part of the men they are said to have resorted to wholesale poisoning of them. Whether this was true or not, the story at least indicates a struggle on the part of the women to assert themselves, and that their efforts were not in vain is indicated by the following event: During the Punic wars the senate passed sumptuary laws as a means of relieving the heavy financial burden. When the war was over and the spoils began to flow in and money was again free, the restrictions were not removed from the women, though the men had gone back to their former indulgences. The women insisted on being released, and it gave rise to intense feeling, some of the men being in favour of it and others opposing. But the women were determined. They went into the streets and hailed the voters coming in from the surrounding suburbs, begging them to assist in the propaganda, and despite all opposition they had their way and the objectionable law was repealed.

Their old enemy Cato spoke against them, saying, " if men had retained their rights and dignity in the family, the women would not have broken out publicly in this manner. If women had only a proper sense of shame they would know that it is not becoming in them to take part in politics. If they succeed who knows where they will end? As soon as

they begin to be equal with us they will have the advantage over us." If Cato had realised that he was admitting the superiority of women and the weakness of men, who can only hold their own by browbeating and exclusion, he would have been more guarded in his remarks. But the Catoes are not all dead, and whether men realise it or not, it is this very weakness that is at the bottom of all their obstruction.

Owing to the persistent attitude of the Roman matrons, the harshness of the early law passed away, and later Roman law offered her a freedom which has never been given to her since. Under the Antonine Cæsars her legal status greatly improved, and the equality of the sexes became a principle of the code of ethics. The " Perpetual Tutelage " of earlier law was lessened. The right to seek divorce was given to women, a privilege which must have mitigated much suffering.

The character of the Roman matrons was reflected in the men. Stern, inflexible, and persistent, they built a world empire, and their wives, by a persistence sustained by an innate belief in their inalienable right to be free and independent, forced one of the most despotic of husbands to recognise those rights. During the early days of the empire, wives accompanied their husbands to their provinces, and

assisted them in the administration of its affairs, notwithstanding that pressure was brought to prohibit it. But with the spread of Christianity all was changed and lost for woman. Cato once said, "had there been no women in the world, the gods would still have been dwelling with us," but Cato was a poor philosophical guide, for the preponderance of evidence shows that the gods and men and state decline with the loss of woman's influence, and the Roman city-state, like Athens and Sparta, passed away.

The fundamental basis on which patriarchy rested, it will be noticed, was the claim of the sole parentage of the father. This was also the fundamental basis of matriarchy, but there was this great difference that matriarchy was not founded on a claim made by woman to exclude man's right of parentage. In her case it was ignorance of the truth, an ignorance shared equally by both man and woman, and there is no echo of any struggle that she engaged in to withhold his proprietary rights once they were known. A glance at the animal world will show that among those species of birds in which the male assumes some of the responsibilities of parenthood the female accepts his assistance without protest or jealousy.

It is highly improbable that her female descendant acted otherwise. She had taken man in in those

early days of ignorance, and had given him the benefits of her labours. She had made the clothes he wore and the tent covering which sheltered him equally with her children and herself. The fact that every man was some woman's child would completely preclude any possibility of contest. Contest was not a biological endowment of the female. The only struggles she engaged in were those dictated by a desire to shelter and protect those dependent on her. In the case of man, however, it was wholly different. His one asset was to seize and hold, exclusively for himself, all that he could grasp, first by muscle and afterwards by that mental sophistry in which he is a past master.

How completely the pendulum swung to the other side when man knew of his parenthood is well illustrated by the trial of Orestes in the play of Æschylus. The mother of Orestes, Clytemnestra, had murdered her husband, Agamemnon, and Orestes, in turn, killed his mother to avenge his father's death. When prosecuted for it, Orestes asked why they did not also proceed against Clytemnestra for the crime she had committed. He was told that punishment was due only to those who took the lives of relatives, and that no blood relation existed between Clytemnestra and Agamemnon. Orestes turns this to his own advantage and claims that, by that very fact, he also is

immune, as he is related to his father but not to his mother. He was supported in this view by the majority of the gods of the pantheon and was acquitted.

The more advanced western nations are in the throes of the closing of the patriarchate, and the useless struggle that is being waged is a strong endorsement by man himself of his own inherent and inherited selfishness and vanity. But any struggle that man engages in with woman is an unequal contest. The last century is strewn with the evidences of his incapacity to resist her demands. One by one he has been forced to yield, for the " fulness of time " is once more accomplishing what was decreed from the very beginning by the Eternal Mind, that husband and wife, man and woman, must be one in power, one in authority, one in will to do His will and to accomplish His work. Not matriarchate and not patriarchate, but matriarchate and patriarchate must move forward in obedience to the Divine fiat.

IV

MAN AS RULER

So FAR we have considered man only in his relation to woman, and we have seen that in all countries all classes of men, regardless of intellect, education, or social standing—from the framers of the law to the lowest slaves—have oppressed and abused her. We shall now take a hurried glance at him as ruler and law maker, as history has portrayed him. Here we are on terra firma. We have passed completely from the region of the speculative, from inductive or deductive logic, to fact, and here we find the strongest support for anything and everything that has been assumed in previous chapters as true of the earlier life of our ancestors.

It must be borne in mind that there has never been any break in the continuity of events since life began on the globe. In every field of activity, whether physical, industrial, or mental, whether social, political, religious or domestic, the mode of procedure has been the same; namely, a gradual evolving of the first germ of thought or action to a higher, deeper, and broader conception, and in orderly sequence, from the simple to the more complex, modified, necessarily, by environment but with its basic fact unchanged. There have been no great strides, no radical changes;

however revolutionary progress may sometimes seem to be, it will be found on examination, that every step has been registered, and that each was the natural offspring of what went before and the parent of what came after. Unorganised society was the horde, then came the gens or family, then the clan—the family with its collateral branches—then the tribe which consisted of a confederation of the clans, and lastly, the incipient state on a territorial basis. But the passing from the tribe to the state, from communal to individual ownership, was a slow, tentative process, and the state is still evolving and can only move forward at the rate of the average intelligence of its units.

The change of government from the absolute rule of woman to the absolute rule of man, like that from horde to gens and gens to state, was a very gradual one, and was made step by step with all possible shades of division of authority. This is one of the facts that has misled so many sociologists and caused them to deny and ridicule the theory that woman ever exercised anything more than a partial and limited authority. They have not reckoned with man's inherited tendencies as the ultimate factor that settled the momentous question of who should be the future ruler; but muscle freely exercised was a powerful means of increasing his influence, and finally led to his assuming all authority.

MAN AS RULER

War must have begun long before woman was forced to lay down the sceptre completely. Just in proportion as man forced his dominance he would enforce his method of settling all questions that arose between him and neighbouring tribes, and there are ample records to show that while woman was able to enforce her will in some matters, she was wholly powerless in others. We are told that the gens adopted the captured women and children into it on terms of perfect equality, and this means, that though she still exercised a controlling voice over the social arrangements, she had lost it in the relations between the tribes. Fighting Adam was escaping from the leash, and his deep-seated inheritance which had not been overcome or cast out, but merely held in check, leaped to new life. This was man's first opportunity to indulge in the free exercise of his biological endowments, and the long pages of history testify how fully and unrestrainedly he availed himself of it.

From what we know of man's nature it is fair to assume that woman was the first cause of his going to war. She was a most useful and valuable thing to possess, and she was an absolute necessity to him, if he was to follow his natural vocation, for she would supply the sinews of war by cultivating the fields and bringing up sons to take their place, in good time, among the ranks of the warriors. In addition those

men who were most liberally supplied with them became, by virtue of the riches assured to them by the labour of the women, leaders and chiefs and generals, and after every battle the women were apportioned according to the rank of the officials; thus in the war of the Israelites against the Midianites, the high priest received the largest portion and so on down through the ranks, and Pausanias, the Grecian general, after a successful battle was awarded ten women as his portion.

In the periods referred to above, there was added to this the desire to possess the movable property of the captured people. This was the first step in that lust for unearned wealth which finally led to the lust for territorial aggrandisement, which has distinguished all nations down to the present day, and which, together with religious fanaticism, has been the cause of all wars. A critical knowledge of the evolution of property, Mr. Morgan says, would embody in some respects the most remarkable portion of the mental history of mankind.

In order to ensure themselves of these objects of desire without any reprisals, it was customary for the victorious tribe to put all the men of the conquered tribe to death, but cupidity and acquisitiveness soon dictated another method. In the tenth chapter of the Book of Judges will be found a spe-

cious account of the beginnings of the institution of slavery among the Israelites, though it was no new conception with them as they themselves had been under the yoke. The uniform success of the Israelitish army under the command of Joshua, the Napoleon of that ancient people, caused terror in the hearts of neighbouring kingdoms, and the Gibeonites took counsel together as to how they might deceive Joshua and the people of Israel.

They determined to send ambassadors to him, who were to represent themselves as having come from a far country, and to give evidence of it by showing their bread and wine, which they had brought with them for sustenance on the journey, and which, by reason of the length of time spent on the way had become dry and mouldy, and the bottles had cracked, while the clothes on their backs and the boots on their feet had become worn out and ragged. They had heard, they said, of the invincibleness of the Israelitish army, and had come to make a league of peace. The Lord-directed Joshua was caught in their trap, and he "made a league of peace with them, to let them live," but within a few days, he learned that they were, in reality, of the surrounding country. Angered at his credulity—for one who was so adept himself in cunning as Joshua was could not have taken offence at that—but unable to break his treaty,

he got around it by cursing them, and declaring them bondsmen for all time; and " Joshua made them that day, hewers of wood and drawers of water for the congregation and for the altars of the Lord."

Slavery was one of the distinguishing developments of man dominance. Every tribe looked upon every other tribe as its natural enemy and prey, and life became a long struggle for the survival of the strongest. This custom which was in existence at the dawn of history lasted even among the most advanced nations until forty years ago. At the beginning of the nineteenth century almost the entire human family was enslaved. As late as 1855 " there were 48,000,000 serfs in Russia. In Hungary there were 9,000,000 in bondage. The peasants in Austria and Prussia were nearly all slaves, while the United States trafficked in them until 1863."

In the ancient monarchies the entire population was practically in bondage, for so absolute was the authority of autocratic sovereigns and so devoid were they of any regard for the welfare of their subjects that in the short intervals when war was not being waged, the masses were obliged by the government to devote their services to public works totally without pay and for as long a time as the authorities needed them, and they were subject to the whip of brutal taskmasters who wielded it without mercy. Kingly

palaces, temples, mausoleums for the great, such as the pyramids of Egypt, hanging gardens, canals, roads, all were built by forced labour. In the case of great works, where the stone had to be cut out of the solid granite, then shaped and carved, whole generations of men had to spend their lives in profitless labour.

Bible readers are familiar with the story of the Israelites in Egypt who were obliged to keep up the same tale of bricks, when they had to find their own straw, as when it was supplied to them, and the whip was freely called into requisition to force them to do it. The bondage of the Israelites "under the pharaoh who knew not Joseph," is the story in epitome of all the ancient monarchies, and it is the story to-day in Morocco, Turkey, and other Mahommedan countries where any man who is believed to have money is subject to all manner of frightful cruelties to extort his wealth.

But the sufferings of the Israelites did not make them merciful for, as we have seen, when they were taking possession of the promised land, they devastated, plundered, and slayed in order to possess themselves of the territory and wealth of others. Rulers and ruled were all alike, it was only the opportunity that lacked. It is manifest that mercy is not taught by suffering until the reasoning power

is sufficiently high to have attained to moral perception.

In Greece and Rome slavery was regarded as an essential to the maintenance of an intellectual and governing class. In the opinion of cultivated Greeks they were looked upon simply as domestic animals possessed of intelligence, and this practically included their wives and daughters, or, as Varro defined them, "vocal agricultural implements." These unfortunates were often forced to sleep in underground prisons, and to wear chains while working, and when they were old and decrepit and useless they were often sold so as to avoid the expense of supporting them.

The condition of the greatest number of people, at the period of the greatest glory of Athens, can best be illustrated by the classification of its population into 400,000 slaves, 21,000 strangers and only 10,000 citizen born. Many of these enslaved people were in every respect the equals of their masters. Among them were nobles, law makers, and men of culture in their own lands, but no consideration mitigated their position. They became simply slaves and were reduced to menial service. As they far outnumbered the free, they soon rose against their oppressors and some of the bloodiest wars of ancient history were slave wars. So great was the fear of them, that it is recorded that

if they became too numerous, they were thinned out by deliberately planned massacres.

The Spartan Helots had to dress, it is said, in the skins of wild animals, and they were regarded as such. Any thought of granting rights or privileges to them would have been scorned as imbecility or insanity, as Solon found to his cost, when he tried to give to cultured Athens a reasonable constitution, which, while curbing the violence of the nobles, attempted to raise the lower classes. But had the position been reversed the result would have been the same, for the only conception was the law of force.

Mr. John Stuart Mill sums up the subject very accurately in the following words: "The truth is, that people of the present and the last two or three generations have lost all practical sense of the primitive condition of humanity, and only the few who have studied history accurately, or have much frequented the parts of the world occupied by living representatives of ages long past, are able to form any mental picture of what society then was. People are not aware how entirely in former ages the law of superior strength was the rule of life. . . . History gives a cruel experience of human nature in showing how exactly the regard due to life, possessions, and the entire earthly happiness of any class of persons was measured by what they had the power

of enforcing; how all who made any resistance to authorities who had power in their hands, however dreadful the provocation, had not only the law of force but all other laws and all the notions of social obligations against them, and in the eyes of those whom they resisted were not only guilty of crime, but of the worst of all crimes, deserving the most cruel chastisement which human beings could inflict."

How faithful a picture this is of the past is obvious when we recall that those men who spent their lives in the unrequited service of the government were beaten to extort from them the money made by their wives and children to pay taxes for then, as now, the poor bear an undue proportion of the public expenditure. Unhappily this is just as true of many lands to-day as it was in the past, and it was true of Egypt about forty years ago. Under Muhammad Ali, the founder of the reigning dynasty, and his successors, tyranny and oppression were remorseless and relentless. The labouring classes were done to death in large numbers, and the taxes were collected from those who had nothing to pay them with as brutally and as mercilessly as in ancient Chaldea and Assyria. These unfortunates were so enfeebled in consequence from lack of sufficient food that they had neither the strength nor the moral courage to work. The young men were dragged off to service in the army and were

nothing more than chattels of the government, and misery unspeakable cast its shadow over that fertile land, that had once been the granary of the East.

Every country under the sun has trafficked in slaves, if not of aliens then of classes, and every branch of human activity has had its specific counterpart of slavery, political, intellectual, theological, commercial and industrial. Governments held the people in political bondage; the Roman Catholic hierarchy enslaved the intellect; theology enslaved the conscience; commerce holds the free exchange of commodities in check, and industrialism enslaves the masses. Look where we may over the past, the heavy hand of muscle lies everywhere, as the result of the unrestrained rule of the "natural man." Liberty, fraternity, and equality which was the unformulated but fundamental law of the gens, as long as the influence of the mother-rule remained, was wholly unknown and inconceivable.

As each country is passed in review, the most striking feature is the appalling sameness of the story. The whole of history could be collected in one small volume, nay a few words would tell the tale, for of each the sum total is: once dominant, then subject; and of the conditions that led to it; war, pillage, bloodshed, cruelty and misgovernment embrace the whole. The causes which led to war have run the

gamut of almost every emotion, from fighting for fighting's sake to religious differences. But the enduring causes in primitive times were sustenance, for where large bodies of men live by fishing, hunting, and the grazing of cattle and flocks, rather than by work, extensive areas were required, and, in later times, after the state was formed, lust of territory and the hopes of the spoils of war by military leaders, who always exerted great influence over sovereigns.

As soon as a nation was reputed to have wealth in any form, or a fertile country, it became at once an object of envy to its less favoured and less prosperous neighbours. Invasions began early in the history of the human family, and with them the constant intermixture of races. With the exception of the Jews there is scarcely a pure-blooded people. Since historic times France has undergone four assimilations and England still more, while Italy was the fighting ground of Europe for nearly two thousand years. Everywhere might was right, and progress was largely a matter of weapons and endurance. All rule was despotic and society was in two divisions, the rulers and the ruled, and the former was a very small minority.

The personal ambitions of individual men, their struggles for power and place, their indifference as to methods, their cruelty and vanity when in power, and

the struggles of those who adhered to them, that they in turn might reap personal benefits, fill many a bloody page of history. These struggles were carried on under the most primitive passions and the means resorted to to accomplish ends were limited only by expediency. Jealousy, hatred, malice and acquisitiveness led men to betray one another, and political preferment as late as three centuries ago even in the most civilised countries was fairly sure to lead to the scaffold or the block. So deficient was the sentiment that bound families and relatives together that the members would not infrequently accomplish the death of one another if the way to advancement was barred.

In Rome during her decadence, wholesale proscription was employed and any one in favour with the authorities might have his enemies' names on the list and in this way removed from his path. In Venice the Council of Ten, and in England the Star Chamber performed much the same service. Each of these institutions was called into being by those in power that they might do away with, not so much the enemies of the government, as the personal enemies of those who formed the government. Into the sixteenth century, murder, assassination, and poisoning were freely resorted to under the thinnest veils of disguise to free statesmen from their opponents.

If an estimate were made, beginning with the

ancient Egyptian empire in 3000 B.C., and embracing all countries down to the commencement of the nineteenth century, of those measures that were initiated by the various governments for the purpose of ameliorating and benefiting the conditions of the masses, they would form a surprisingly short chapter in a universal history. Measures that had any such object in view had, in general, to be forced by revolution, and revolution was a difficult matter for the ignorant, helpless and unarmed. Yet it was by the labours of these down-trodden masses, who were deprived of that which was justly theirs, that the privileged few held their wealth and power.

Governments are supposed to exist for the benefit of the governed, but this is a mere theory and has never existed in fact since the close of the matriarchate. This it is that distinguished the rule of man from the rule of woman, and history gives more than one example of this truth. No single industrial class has been more universally and uniformly abused than the peasant, from the fellahin of Egypt down to the tenant farmer in Ireland, and yet the prosperity of a nation rests on the farming community. Agrarian secession after secession fills the pages of Roman history for centuries. The hardships of the tiller of the soil, who was reduced to eat roots to sustain life, played no insignificant part in that monu-

mental blot on man's rule, the French revolution of little more than a hundred years ago. Border raids, pillage of cattle, and destruction of crops constitute the history of England versus Scotland for many centuries, and the abuse of the Irish tenant farmer for a thousand years has stamped race hatred deep on the Celtic mind.

Neither the Greeks nor Romans learnt any lesson from the fate that continual fighting led to in the Asiatic monarchies. Clever, quick witted, keen and philosophical as the Greeks were, their reasoning did not extend to the length of opening their eyes to the suicidal effect of warfare, and the national independence, in consequence, was limited to the short period of nine hundred years. Each city-state was divided against its neighbour, and each fought the other for supremacy. The land was successively under Spartan, Athenian, Theban and Macedonian domination.

Underneath Athenian culture and art, the " natural man " was as untamed and cruel as his fighting ancestors, and outside of his own class no one had any regard for his fellow man, and little enough within it, since the leader of to-day had to drink the fatal cup of hemlock to-morrow, for the nobles of each city, Athens, Sparta, Lesbos and the others, fought violently among themselves. Those cultivated Athenian men enjoyed their pleasures while their

mothers and sisters, wives and daughters were denied everything in life except work and existence. In the amphitheatres, bathed in sunlight and air, with the sea lapping at their feet and the soft beauty of southern nature all around them, they listened to the plays of Sophocles, Euripides, and Aristophanes with no thought of the weary, monotonous lives, shut in in upper rooms, of those to whom they owed their being; but when they were in trouble, when they were imprisoned and doomed to drink the fatal cup, then they turned to those women for support and comfort.

In Sparta the whole business of life was war. The children were devoted to it by the state and exclusively trained for it. No Spartan citizen knew anything about or would have anything to do with the practical or constructive affairs of life, for everything except war was scorned as unworthy, so its sinews were supplied by slaves. All through Greece dishonesty, treachery, deceit, and lying were inculcated as virtue and no man could trust his friend. Internal faction, turmoil, political strife, and brutal massacres are the tale of Grecian history.

After the battle of Platea, the Spartans massacred in cold blood two hundred and twenty-five prisoners. After Ægospotami, the victorious Lysander celebrated his victory by putting to death three thousand prisoners, and the Athenians did likewise to one thousand of the ringleaders of the Mitylene revolt. In an

internal contest between the rich and the poor in the city of the Milesians, the latter having got the upper hand gathered the children of the rich into threshing floors and had them tramped to death by oxen. When the rich regained power, they retaliated by burning in pitch every one of their antagonists whom they could catch, together with their children.

Long after the selling of the men of captured cities ceased, the women continued to be sold either into slavery or as concubines. In historical Greece in contradistinction to Homeric Greece, old age was despised and cast aside by the younger generation. Such was the golden age when stripped of its glamour. Such only could a country be where men lived their lives wholly apart from and uninfluenced by women, and it is a reflection on all men ever since, that they have worshipped a cold, barren intellect that added nothing to the sum of human happiness.

Rome, the imperial oppressor, waded to conquest through rivers of blood, and her rule was untempered tyranny. The wars of the classes were long and bitter, the Patricians oppressing the Burgesses and denying them political and social rights. Every inch the latter gained was struggled hard for, and could only be held by ceaseless vigilance, until at length their increased wealth, and consequently their power, forced recognition.

The story of Rome is an almost unbroken chapter

of conquest for twelve hundred years. The Roman legions had almost become a synonym for military success and, like Israel of old, they struck terror into the hearts of all their neighbours. As in Greece, but one thing was worthy of man's attention, the profession of arms. The guiding spirit was the lust of dominion, and it was unchecked by any sentiment of regard for others. Sentiment had not been born in men's hearts and pugnacity and selfishness ruled unrestrained and the only law was force. After a period of almost unchecked success and having conquered a goodly part of the known world, Rome succumbed, after an existence of only twelve hundred years, to civil misrule, and turning, she rent herself asunder.

That men should have fought so persistently during the time of the early monarchies is not perhaps such a matter for surprise, but that the teachings of the "Man of Peace" should have had so little effect on the conduct of those nations that adopted Christianity is a commentary on the unfitness of man to have the lives of others under his sole control, a being who had absolutely no control over himself, and who resisted the idea of control when applied to himself. Historians talk of the softening influence of Christianity in one sentence, and in the next they describe events that totally belie it.

The fact is that life went on much the same as before, for Teuton and Celt, Goth and Gaul fought like demons and when not tyrannising over their neighbours they were carrying on internecine conflict. The whole of Europe was engaged in a deadly struggle for eighteen centuries, nation fighting against nation, and nation fighting against itself. In fact a nation was only united when it was fighting with its neighbours and just as soon as it was free internal struggle began.

Most of the modern nations have had cruel civil wars. England, France and the young republic of the United States have been racked and torn. Russia is in the throes of unarmed internecine struggle, China is in battle array against herself, Portugal is facing civil war, Spain is hanging in the balance and Cuba and Mexico are seething, while the South American republics are ever on the tapis. In all these civil strifes father and son, uterine brother against uterine brother face one another in mortal combat, and it matters not what the form of the government is, the fact remains the same because there is no human bond strong enough to counteract the biological necessity to fight and to variableness. Men with their native tendency to sophistry call it principle but its true name is biology. It is their pugnacious nature, their selfishness, their lust for power and wealth that is

unearned, their instinctive cruelty and inhumanity, which created the conditions that "principle" is speciously used to cover.

It is easy to be misled as to the real conditions of life during the Middle Ages, when chivalry was in power and belted knight and troubadour and tournament cast a false glamour over the sordidness and misery of the masses, when spiritual lords and lords temporal ground out the lives of the poor. The high placed ecclesiastics of the Christian church were territoral magnates, ruling those under them as the neighbouring lay magnates did. But underneath all this glitter the iron was driven into the souls of the people, and injustice and hunger and violence were everywhere, and the only bond that linked society was physical force.

In the domain of religion the same struggle was carried on in the same way. Pagans cast Christians into the arena to be torn in pieces and when, in turn, the established branch of the Catholic church found itself imperilled after several centuries of adoration of the "Man of Peace," the "law of battle" still prevailed and rendered the message of the Gospel of no effect, and for two and a half centuries Europe was drenched with the blood of victims. Who shall tell of the horrors of the Inquisition, when every intrument of torture that fiendish ingenuity could conceive

of was brought into requisition and high dignitaries of the church revelled in the suffering of innocents, and the best blood of the country was driven forth to seek shelter in the wilds of nature. It is said that James II of England took infinite delight in witnessing the exquisite sufferings of the victim of the steel boot, while his judge, Jeffries, sentenced women to be burnt to death for giving food and shelter to rebels.

But here again the oppressed of to-day was the oppressor of to-morrow. Triumphant Protestantism impaled Catholicism and then, like Rome of old, it turned and rent itself, Episcopalian and Presbyterian "fighting like devils for conciliation, and hating one another for the love of God." Gentile hated Jew and, as the latter was a man without a country, with nothing to stand between him and the lust of wealth of the Gentile, he was hunted like a fox into his hole that he might be stripped of his possessions, and the Jew of to-day bears the stamp, in many of his qualities, that the Gentile imprinted on him during centuries of oppression. So late did persecution for religion's sake last, that the echoes of the Orange and the Green have only died away.

Until within the last twenty-five years the punishments inflicted on criminals were cruel beyond words. The one desire that animated the ruling classes was to see how fiendish the tortures inflicted could be made.

The following sentence pronounced in the courts of Dublin in the nineteenth century, in cases of high treason, will give some idea of the unmitigated brutality with which the earth was governed:

"It is ordered by the court that they, and each of them, be taken from the bar of the court where they now stand, to the place from whence they came—the gaol; that their irons be stricken off, that they be thence carried to the common place of execution, the gallows; and that they and each of them be hanged by the neck, but not until they are dead, for whilst they are yet alive, they are to be taken down, their entrails are to be taken out of their body, and whilst they are yet alive, they are to be burnt before their faces; their heads are then to be respectively cut off; and their bodies to be respectively divided into four quarters." (Quoted from Prof. Mahaffy's Social Life of Greece.)

This sentence was not literally carried out on this occasion but such sentences and worse sentences in which all this was preceded by the rack and other torture were carried out till as late as the close of the seventeenth century. These sentences were not only inflicted by command of the most refined and cultivated men of the day, but they were not infrequently witnessed by them without flinching. In the United States at late as 1824 paupers were sold to the highest

bidder, criminals were dragged out into open day and flogged, branded on head or cheek with letters, or their ears cut off, while from ten to nineteen crimes were punished with death. Soul-sickening punishments are far from being a thing of the past. In China, Africa, everywhere in fact, where woman is degraded and without influence, life is unspeakably cruel.

The price mankind has paid in misery and suffering for even such a measure of civilisation as the present, is beyond computation. Savagery even now is far from eliminated. There is scarcely a day in the year that our newspapers, the current histories, do not record acts of brutality and injustice for a little gain or personal indulgence at the expense of others, and this is not confined to classes, for the burglar among the lower orders is the embezzler among the higher.

The old biological Adam of pugnacity and selfishness buried its roots deep in man's heart, and history shows that neither education nor intellect is sufficient to dislodge it, and that only as man rises to the higher conception of the oneness of the human family, of the equal rights of all men to the fruits of the earth and of his labour, will he attain the highest satisfaction and happiness that life can afford.

So far the struggle for life has been purely egoistic with no ulterior object on the part of statesmen be-

yond the interests of their country, always subject to their own personal interests and that of the class to which they belonged, their efforts being chiefly directed to obtaining everything they could from sister nations and granting nothing that they could possibly avoid. In countries composed of different races such as Austria-Hungary and the British Islands, a constant struggle goes on between the selfish interests of the two branches. Even the oneness of the political union and the identity of their ends as a nation are not sufficient to overcome racial antagonism, and discrimination has to be vigilantly guarded against, otherwise the governing race is sure to absorb the energy and ability of the other. Even in the same land, where racial distinctions do not exist, egoism raises its artificial classifications, and the manufacturing section discriminates through the tariff against the non-manufacturing districts.

From this cursory review of history and of man's methods of ruling, it is evident that the difference between early Greece and Rome and the mediæval European period is much less than at first sight appears and is more apparent than real. The term civilisation is an arbitrary, not an exact, distinction. Dating from the promulgation of Christian doctrine, it should have been exact but it has been in reality only a transition period and at best was nothing more

than semi-barbarous, for Christianity was dragged down till it became a cloak and shield under which indulgence and license were found for selfishness and inhumanity.

In England and other European countries the feeling is only passing away that the profession of arms or the church were the only callings worthy of a gentleman. So our savage ancestors felt when men only killed, hunted, speared fish and sat down, and the cultivation of the arts of peace was left for despised woman. In every land to-day the army or naval officer has social prestige, so closely are we linked to savagery. Civilisation properly so-called had its birth with the accession of the late Queen Victoria and dates, therefore, from the beginning of the nineteenth century. This will be more apparent when we glance at the laws of the foremost countries.

How crude is the present state is very apparent when we look at the conduct of the so-called superior races in their dealings with inferior peoples. The Dutch in Java treat and regard and speak of the natives as dogs. After having despoiled them of their territory they are reduced to the condition of slaves who must spend their energies in the service of their despoilers. No attempt is made to educate or raise them but on the contrary every effort is directed to keeping them in a state of degradation.

The attitude of America to the negro leaves much to be desired, in fact, wherever a superior race comes in contact with an inferior, it is not so much the inferiority of the inferior, as the low degree of the superiority of the superior, that challenges attention. This is not surprising when the method of settling disputes which were supposed to reflect on honour was by duelling, which has so recently passed away that its echo is still to be heard. For disagreements, as often silly and childish as otherwise, cultured, high-bred men—duelling was the gentlemen's prerogative, for among the labourer it would have been called murder—summoned one another to deadly single combat with murderous weapons. So common was this habit, that a quarter of a century ago many of the students in German universities bore as frightful scars on their faces as captured women in Australia. The logic and the custom were worthy of one another, but were unworthy of a civilisation based on Christianity.

It cannot be held as is so often done, that war *per se* was a necessity for the advancement of civilisation, for history proves, over and over again, that the arts of peace languished during times of protracted warfare. Man has never been able to serve two masters. From the time of Chaucer till that of Elizabeth the voice of culture was silent in England.

MAN AS RULER

The renaissance which had awakened Italy to a new intellectual existence in the thirteenth century did not reach England for two hundred years. Nor can it by any possibility be held that the country made any substantial gain in other directions during those centuries of uninterruped warfare. It left her bowed down under a burden of debt, her treasury exhausted, her trade destroyed, her land untilled, and her people disheartened and sunken in misery and want.

Nevertheless, the long period of warfare through which the earth has passed, for it can almost with certainty be reckoned back for at least five thousand years, must of necessity have had some purpose in the economy of an over-ruling power. The " law of battle " was not an accident but a necessity for the civilising and domesticating of man himself. Only by its severe discipline maintained over hundreds of succeeding generations of men could he be weaned from his wild, free, unbridled existence of roaming the forests at will and of appropriating everything to himself regardless of others, to an existence of monotonous and unceasing labour. His fighting methods were a necessary step for his evolution on the practical plane, and they were also an equally necessary step for his evolution on the moral plane, in order that all things might work together for the good of the human family.

V

MAN A SOCIAL COWARD

THE hiatus from man as a kingdom builder—an absolute ruler over the earthly destinies of millions of human beings, a master spirit who dominates over all the creatures of the animal world, a mental giant who chains the elements of wind, sea, and fire, and makes them subservient to his needs, a god, in his own conceits, to be worshipped and served by woman—to man a social coward, standing in awe and trembling before the being he affects to despise, is a chasm of such stupendous depth that the passage makes one dizzy, to be followed afterwards by a doubt of its reality and the belief that it must be an illusion of the senses. Indeed so violent is the shock that nothing short of evidence written and sworn to over his own seal and signature can bring conviction. Happily for the title of this chapter there are volumes of just such testimony of undoubted authenticity, some of it hoary with age, and some still pulsing with the hot blood of vain and ardent youth.

The extraordinary feature about it is that this self-incriminating documentary evidence has always been regarded as a token of manly strength, excellence, and superiority. It had long been thought over by

the leading intelligences of each country, then adopted and codified as the laws by which the land was governed. They, therefore, represent the views of the highest spirits of the age in which they were adopted and are the mirror which reflects the position of woman. These laws defined the relations of the sexes, so far as laws could take cognisance of them, awarding to man his legal rights and to woman her legal limitations. As a citizen she was a negligible quantity; law, so far as she was concerned, occupied itself chiefly with her obligations to her husband and almost invariably to his advantage.

As woman is the weaker and inferior being, according to man's estimate, the question arises as to the philosophy of these oftentimes extraordinary measures of protection secured for him against her. The natural impulse is to protect the weak, dependent, and defenceless against the strong and independent, or, in lack of positive protection at the least, not to discriminate against the weak in favour of the strong. Who would have dreamt of protecting a Goliath by sending with him as a bodyguard a slender girl of eighteen summers, yet this is precisely what the laws of all countries have done for ages, even more than this, for they have in many cases meted out a severer punishment for the woman than for the man for the same offence and have added insult to injury by alluding

to her in terms of the most unmeasured contempt and scorn. There was no direction in which man's interests came in contact with woman's that he was not scrupulously protected against her, and to the present moment every country fights against according to her privileges in any way commensurate with his though he would suffer no loss thereby except prestige.

This strange phenomenon of men, with one accord, all over the globe, regardless of education, intellect, or social advancement, holding their mothers and sisters, wives and daughters in thrall must be capable of explanation. By the very nature of things protection is needed only against those things which there is reason to fear, and only those things can harm us which are in some respects superior to ourselves. Man was not afraid of woman's doing him any bodily injury, nor was he afraid of her competition with him in intellectual fields, for he declared her to be "fundamentally inferior," and assured himself that her brain showed evidence of arrested development. What then did he fear? The things that we know best are those that we feel. Some of the most vital truths cannot be demonstrated, no more can they be doubted, they are above all argument, all reason, all logic, they come from the eternal, they are revelation, they are immutable, they are God. Subconsciously, unconsciously, but irresistibly man recognised in woman

a potential power and this vague, incoherent, shadowy dread, which like his shadow he could never get rid of, found expression, in spite of himself, in his self-protective legislation. It is his own confession made anew all down the streams of time, of his own innate inferiority and of his selfishness, that selfishness, which, as Mr. Darwin has said, was unfortunately biological.

It is a well-recognised psychological fact that genuine merit is modest, never self-assertive, that strength is silent and never announces or parades itself, that greatness never needs to bolster itself by holding up to ridicule, scorn, or contempt that which it regards beneath it, that superiority is self-reliant and does not require artificial supports. What shall we say then of man, who in every clime and every age has put himself on record, through every available channel, as a superior being, and has called the Almighty to witness for he says he was made in "His image," yet has deemed it necessary to protect that image of the Almighty by all the high wall fences, that the subtlety of the legal mind could conceive against the poor, humble, weak creature made from the feeblest bone in his body—a rib? Could any admission of inherent weakness, of biological cowardice and inferiority be more loudly, more grotesquely proclaimed than this? It has taken all the machinery of legisla-

tion and religion to hide the skeleton in his closet. Surely "the guilty fleeth when no man pursueth."

But if man was deficient in the qualities he arrogated to himself, he was amply supplied with the cunning and craft that simulated them, and he resorted to all the means that would elevate himself and debase woman, not only in his eyes but in her own, the latter being infinitely the more effective method of enabling him to hold his precarious ground, for it furnished him with an argument for his treatment of her, that he could not have had without her co-operation. Wife capture was the first step in her degradation and it is easy to see how, when this became general, as it did all over the earth, the belief in her inferiority became finally inherited and was handed on from father to son and from mother to daughter. Just as soon as her subjection was complete there must inevitably have sprung up the belief that it was the natural order of the universe, and that woman was specially made for the convenience of man. All knowledge of any previous state was lost. With the assumption by man of the control of affairs, physical force became the universal and sole standard of excellence and woman was undone. All this had taken place before man was advanced enough to build up legal codes and religious systems but when he was, nothing was more natural than that what had

been the physical fact of wife capture, should later become a legal and religious fact. Thus we find that every code and every creed, pagan and Christian alike, have placed her completely in the hands of man, and she has had to fight her own way up as best she could against the combined power of an inherited belief and all the social, religious, and political usages and creeds of all time. In spite of the strength of these organised forces, and they are no mean opponents, woman's progress would be infinitely more rapid if it were not for her own sex, but they are so imbued with the belief in their own inferiority and the all-power of man, they have so completely accepted his standard of femininity, that it is only a few women of independent thought, and who are courageous enough to disregard the sneers and jeers of the masses and the press, who have endeavoured to stem the current, not merely for the uplifting of their own sex but of humanity, and to these chosen souls is due the measure of freedom that women enjoy in western lands.

Among the oldest codes of jurisprudence and religion is that of Manu of India, which dates from about 200 B.C. Like all old systems it is a jumble of civil and religious laws and it seeks to control every conceivable action and happening in the life of the individual. It is extraordinary that millions of

human beings are fettered and chained hand and foot by so archaic a system and one which does not seem to have undergone any change since it was promulgated. It is full of the grossest superstitions and it holds woman in the most slavish subjection of man. "By a girl, a young woman, or even by an aged one nothing must be done independently even in her own house. In childhood a female must be subject to her father, in youth to her husband, as a widow to her sons; a woman must never be independent. Let husbands consider this as the supreme law ordained for all classes; and let them, how weak soever, diligently keep their wives under lawful restrictions. Let them keep them employed in female duty, in the preparation of the daily food and the superintendence of household utensils." A husband is expressly allowed to beat his wife with a "rope of split bamboo." The object of worship for a woman is her husband, and she is commanded under penalty though he is "destitute of virtue, or seeking pleasure, or enamoured of another, or devoid of good qualities, yet a husband must be constantly worshipped as a god by a faithful wife."

So continually is the reverence and duty of a wife towards her husband harped on that to wait upon him, cook for him, serve, fan, and worship him is the sole aim and object of her existence. She must

address him as " lord " and if asked his name by a stranger she puts her hand over her mouth lest she might dishonour him by speaking of him. If he is dead she is commanded never to let the name of any other man cross her lips. Her only chance for any peace in this life or hope of the hereafter is defined in terms of man for religious exercises are forbidden her, " no sacrifice, no vow, no fast must be performed by wives apart from their husbands; if the wife obeys her husband she will for that reason alone be exalted in heaven; let her emaciate her body by living on pure flowers, roots, and fruits." There is little hope for her if she is not the mother of a son or sons as that is the only excuse for her being, for " through a son a father conquers the world, through a son's son he wins immortality while through a son's grandson he attains the world of the sun."

It is not enough, however, that man should absorb woman body and soul, make use of her for all his needs on earth and through her win eternal bliss, but he must also use every endeavour to debase her while doing it. The Creator is represented as having made her indolent, " a lover of her bed, of ornament, impure desires and appetites, wrath, weak flexibility, desire of mischief, dishonesty, malice, and bad conduct, therefore, for them no sacramental rite is performed with sacred tests, for women have no business

with tests of the Veda, but many sacred tests are sung to make the true disposition of woman fully known." But now comes the crowning charge of perfidious cowardice, and it shows to what depths of duplicity weakness has led man when he charges woman with his cardinal vice. The code says, " It is the nature of women to seduce men, for that reason the wise are never unguarded in the company of women. For women are able to lead astray not only a fool but even a learned man, and to make him a slave to desire and anger. Through their passion for men, through their mutable temper, through their natural heartlessness they become disloyal however carefully they are guarded. Knowing their dispositions which the Lord of creatures laid in them at the creation, man should strenuously exert himself to guard them." They are denied spirituous liquors and further it was enacted that, " neither by sale nor by repudiation is a woman free from her husband."

From such a religio-civil code which excludes women from all the harmless pleasures of life, denies them all freedom of action and movement, denies them religious rites, for Buddhism and Mahommedanism practically denies them a soul, upwards of 300,000,000 (including China and the Mahommedan world) are living to-day lives less desirable than beasts. Nor does this exclusion and seclusion tend to keep their

minds pure, for one who knows the veiled women of India well says that their thoughts and conversation are given over to obscene matter. It could not be otherwise, the mind was made to work and if it is not supplied with fit material it dwells on such as it has. The false relation of the sexes must ever be fruitful of evil. Until recently few of these children-wives could read a word. They had nothing to interest them but a few bits of tawdry finery, they were subject to abuse from their mothers-in-law with whom they lived, and their poor lives were wretched beyond words. Education, however, is proceeding apace and India's hope, like that of all other lands, lies in her women, for the men brought it to ruin and subjection. Even Manu's stupid Code recognised this for it says, "Where females are honoured there the deities are pleased; but where they are dishonoured there all religious acts become fruitless. Where female relations are made miserable, the family of him who makes them so very soon wholly perishes, but where they are not unhappy the family always increases." Further it recognises their potential power for it adds that "on whatever houses the women of the family not being duly honoured is pronounced an imprecation, those houses with all that belong to them utterly perish as if destroyed by a sacrifice for the death of an enemy." It requires the cunning of man's mind

to explain anything so contradictory as these statements in Manu's Code, it is such as this, doubtless, that has given rise to the oft-repeated remark of the deep subtlety of the Oriental character. This single acknowledgement, however, of the consequences which invariably result both to individual families and to nations where woman is despised had no effect as against the abuse which the Code so freely indulged in, and the new creeds which followed did not lighten the burden for woman.

Among the Babylonians, Persians, Assyrians, and Hebrews her position was little better than that of a domestic animal and she was valued for her working capacity. When married the heaviest work devolved on her and she was considered incompetent to take part in religious ceremonies. In these lands as in India the men were polygamous. The Semitic conception of marriage was that of an institution designed to perpetuate the husband's name and estate. The women were bought and sold and subject to bodily abuse. That they, too, regarded them as the source of voluptuousness would appear from the writings of Solomon but wherever polygamy is the rule this charge is sure to follow for ever since Adam made his cowardly apology to the Almighty: "The woman whom Thou gavest to be with me she gave me of the tree and I did eat," has man laid his moral short-

comings on woman—a weakness which proclaims itself for whosoever "excuses himself accuses himself."

The Egyptians at the period under consideration were in advance of the neighbouring nations or rather had not caught up to them, for paradoxical as it may sound, in this respect, to be in advance was really to be behind. Egyptians' wives under the early Pharaohs were the equals and companions of their husbands. The existence of such liberty is sufficient evidence that they were either living under the matriarchate or in its full refulgent afterglow, for such a condition was not possible in any country where the reins of power had long been in the hands of man. But the land of the Nile soon caught the prevailing tone of the surrounding neighbours and her women for centuries have shared the fate of their Indian and Chinese sisters.

The condition of women in Greece and Rome has already been dealt with at some length and the same characteristics were observed which distinguished the earlier codes. Her part in the religious life was inferior. Her chief business was to provide sons that the father's name and immortality might be secured. In Greece she was largely a nonentity, in Rome as in India she was under "Perpetual Tutelage."

The ancient Germans, Tacitus tells us, held women in high esteem. The management of home and chil-

dren was left to them entirely. They deferred to their opinions and consulted them on all important matters, regarding their decisions as oracles. They had a horror of their women becoming captive slaves to their enemies and oftentimes when a battle seemed to be lost the encouragement and example of the women would inspire the men to fresh efforts with the result that defeat was frequently turned to victory. The German was a warrior pure and simple, when not fighting he was slothful and indolent, spending his time in drinking, gluttony, and sleep, and the care of his lands and flocks was left wholly in the hands of the women, children, and old men. That woman was so little discriminated against was probably due to the fact that the mother-right seems to have lingered longer among nomadic people, and the Germans at this time were essentially nomadic. One writer affirms that descent was in the female line in all nomadic tribes. They had very few laws for political life and the desire for wealth had not begun. But just as soon as legal enactments were formulated we find the German protecting himself at woman's expense and decreeing severer punishments for her than for himself for the same offence. For instance in early Anglo-Saxon England a free man was fined for stealing, while a free woman for the same crime was either drowned or taken to some high place and

thrown over to be dashed to pieces on the rocks. A Saxon lord who was prosecuting attorney, judge, and executioner in one over his retainers and slaves, and had on his manor a gallows, tumbrel, whipping-post and drowning-pit, cared nothing about the lives of either sex, yet he reserved the most brutal form of punishment for the female slave who stole, condemning her to be burnt to death and making her sister slaves carry the sentence into effect.

It is evident, moreover, that the German father exercised considerable control over his family, for one of the Anglo-Saxon laws in King Alfred's time deals with the father's right to sell his daughter into slavery until she was sixteen years old. There is also a law of one of the early Saxon kings which runs thus: "If a man buy a maiden with cattle, let the bargain stand if it be without guile"; but it provides that if the cattle are not in good condition, then both the daughter and cattle shall be returned to their respective owners and the marriage is thus annulled. This shows that marriage was a matter of commerce and the girl's wishes or choice were not consulted. A widower might marry again in a month but a widow was prohibited from marrying for a year. A man might also divorce his wife for adultery but a wife could not divorce her husband for that reason. The murder of a husband by a wife was considered a more

serious crime than the murder of a wife by a husband for, as she was subject to him she owed him the faith and loyalty that a man owed to his sovereign so her crime had the added guilt of treason and, while the man was punished by hanging, the woman was taken in a hurdle to the gallows and publicly burned; moreover, the common law allowed men to plead " Benefit of Clergy " but absolutely denied it to women. This was a privilege granted to men in holy orders and it served to take them out of the hands of the temporal authorities and hand them over to the ecclesiastical. This, intended at first to apply only to priests or clerks in " orders," was extended to all laymen who could read and as it was applicable to all capital offences it was a fruitful loop-hole for escape. But learning could not help the woman for by no chance could she be a priest. Such was the alleged disability but the real reason was that she was a woman.

It had long been the custom to punish scolding women by sentencing them to the " cucking or ducking stool "—a chair into which they were strapped and which was then let down into the river—but another instrument was devised which is familiar to every one who has visited Edinburgh where they lie piled up in heaps on the floor in almost every corner of the museum. The " branks " is an iron muzzle which went over the head and was locked on. It had

a plate made of iron which was either sharpened or covered with spikes and which fitted over the mouth in such a way that if the wearer moved her tongue it was lacerated. From the number of these muzzles that have been preserved it would indicate that every family man had one at his disposal and doubtless many a woman spent many a day wearing this outward and visible sign of being a thing possessed. Prostitution, petty larceny, and venial offences were punished in this way, the victim, thus muzzled and with a rope attached, was led through the streets. This was in practice as late as the time of William IV, 1837. While on the subject of muzzles there is another one in the Cluny Museum of Paris but it was used for so degrading a purpose that it has to be kept under lock and key and can be shown to men only. There is a model of it in New York which is often exhibited to medical students.

Publicly whipping women for trifling offences was another everyday custom. The victim was stripped to the waist, taken to the market place and flogged while the mob looked on and reviled. Such a minor offence as being drunk on Sunday during the hours of divine service was punished in this way. Sometimes the mode of administration was varied, for it is on record that for the theft of a handkerchief a woman was stripped, tied to the cart's tail and flogged

through the streets. Any theft below twelve pence was subject to this form of correction, and all women vagrants were also treated in this manner. For some of these offences men were equally severely punished, but some were reserved exclusively for women such as the branks and the cucking stool, and nothing could be more outrageously unjust than the whipping of all mothers of illegitimate children, while the fathers were not even sought for. Yet while the authorities were dealing such punishment for this offence they were at the same time doing all that lay in their power to encourage it, or at least to make the way easy for man's indulgence, for they were herding men and women together in gaols. It was not till Thomas Howard made his disclosures that they were separated. He told among other horrible conditions of finding a girl who was sentenced to a year's imprisonment locked alone all day in the work-shop with two soldiers. Gaolers at that time were allowed to flog women and put them in irons. The present generation will scarcely believe that such conditions existed within the life of many people still living, but it was only " before the first quarter of the nineteenth century was passed that the whip and the pillory, so far as women were concerned, ceased to be employed as instruments of correction. Previously the women criminals had suffered special pains and penalties be-

cause they belonged to the female sex." As this statement is made on the authority of an English barrister it may pass unchallenged.

Woman's sorest grievance, however, came from the fact that the law authorised husbands to administer corporal punishment to their wives. While in the case of those who violated the laws the women were often more severely punished than the men, and were denied the opportunities for escaping punishment which were allowed to men simply because they were women, the right to beat wives included all women, and placed them completely at the mercy of an ill-tempered or possibly drunken brute, and in a country like England where whisky is the national vice it is not difficult to accept John Stuart Mill's statement, that an English wife was more completely at the mercy of her husband than a Roman slave of his master and that he could even kill her with impunity as late as seventy years ago, provided he exercised a little caution.

The right to beat wives seems to have come like many other evils with the Norman Conquest, and it was not till 1878 that a law was passed which gave to women a right to go before a local magistrate, and if she managed to convince him that her life was in danger, she might obtain legal separation. The officials, however, were very chary about granting it. The

absurd fiction in their eyes of the sanctity of the home was so preponderant that they thought it better in the interests of morality to have the mothers of future citizens beaten and brutalised than to loosen the holy tie of matrimony, and many a woman was maimed for life because the voice of the law insisted that she try it a little longer. Probably no country has such a reputation for wife beating as England. Women were "freely kicked, stamped on, thrown down stairs, their hair pulled out, and their eyes gouged out," yet the law deliberated over by the choicest male spirits did not see its way to defending them till a woman held the reins of power.

In this respect the Anglo-Saxon is infinitely inferior to his Celtic brother, for the Gael has never had the reputation of a wife beater, his lively imagination saving him from such degradation. Not so many years ago an English mother had her son arrested and she testified that he "beat her as much as if he had been her husband." Such a picture of domestic life tells its own story, yet it is much more than likely, nay rather a certainty, that if the court records of the nineteenth century alone were examined wife beating and drunkenness would form a very large percentage of the total cases, nor would that give a true picture of actual conditions, for women as a sex prefer to endure silently rather than face

publicity, and this, too, in face of the fact that wife beating has been prohibited, and only the right to shut her up and confine her indefinitely at the pleasure of the husband remained to him. Justice Coleridge of living memory ruled, that " the husband in certain cases has a right to confine his wife in his own dwelling and restrain her from liberty for an indefinite time," a law which enlightened England only repealed in 1891, less than twenty years ago.

It cannot be wondered at, however, that the men were wife beaters and that the habit given and fostered by law, which read " the husband hath by law the power and dominion over his wife and may keep her by force within the bounds of duty and may beat her," did not die with the repealing of the law while the law itself was still stripping and beating her publicly when it declares that she is not a person but merely an incidental fact. The tremendous gulf between the highest refinement that is to be found anywhere and brutalised degradation that the intelligent observer notes on the streets of English cities can only be accounted for by the way in which man and law has treated woman. England is reaping her reward. Drunkenness is excessively common among the lower orders of her women. Brutalised, ignorant, beaten, down-trodden, despised, and despising themselves, with the whole legal machinery against them,

with those who swore to protect them authorised by law to be task masters wielding the whip, there was nothing to inspire or lift them up to higher things and they resorted to man's way of seeking solace. It is impossible to sow tares and raise wheat. It is equally impossible for such women to bring forth children who will make worthy citizens, and the unemployed that we hear so much of and who are a menace to the country are largely the offspring, without initiative, without energy, without courage, without hope, without intelligence of women brutalised by man's laws. It is the inevitable penalty that man's egoism has forced on humanity.

But the sum of her disabilities is only half told. It seems to have been impossible for a woman to apply for a divorce before 1836 no matter how much a husband might abuse her, and even to-day so unjust is the law that she has to prove cruelty against him as well as infidelity, while the latter charge alone suffices to set him free. In the matter of her own property a wife had absolutely no rights or power, for by marriage not only was she merged in her husband and possessed by him as a slave owner possessed his slave, but everything that belonged to her, real or personal, even the clothes on her back as well as anything she might inherit after marriage. He had sole control and management of her freehold estates, and to all

the profit accruing therefrom. She had no power to sell any of her landed property, either with or without her husband's consent. Her leasehold property went to him, and he could sell it if he chose, while it became his absolutely after her death, and all her personal effects, such as furniture, money, jewelry which she had at marriage or might inherit later, became his, and he might if he chose sell them. Further he could, at death, will away all her property as well as his own, except the one-third dower right which the law allowed her but in which she had only a life interest. Thus in the case of a rich woman marrying a poor man, all she had became his absolutely, and at his death he might will it all to his own family except the dower which also went to them at her death.

A woman could not open a bank account, she could not sue in her own name, nor legally collect her own earnings if she worked after marriage, not even if she had been deserted and was wholly supporting herself. A case which illustrates the working of the law was told before a convention of women some years ago. It was as follows: a woman who had been living separately from her husband, and was supporting herself by her needle, was injured on the railway. She could not sue for damages in her own name, so had to get her husband's consent to sue in his. The jury awarded damages but the award went not to the

injured woman, but to the husband who had deserted her. It was not till 1857 that any relief was given to married women, in the matter of having a right to their earnings, and even then it was restricted to deserted and assaulted wives only. Indolent and drunken husbands, so long as they did not beat their wives, could collect their wages and spend it as they saw fit, until 1870, though wife and children were starving. So difficult is it to wring common justice from the hands of men. Complete property emancipation did not come until 1883, and then only after a long hard fight.

So much for property. Let us now look for a moment at the wife's position in her own family. Her children did not belong to her in any sense, but wholly to the father. She had not even joint control with him, for the law reads, "by nature and by nurture the father is the sole parent," a statement both terms of which are false, the first almost absolutely, the latter relatively. But that is not all. Before 1839 not only had the mother no legal right to the children during the father's lifetime, but he could, and often did, at his death hand them over to a guardian and debar the mother from seeing them. She was simply a servant in her own home, to her husband and her children, and writers of the period did not hesitate to describe her as such, for Baron

Allerton wrote, that "a wife is nothing but the servant of her husband." Summed up briefly woman's position before the law till 1878 was simply that of a servant. She owned nothing, not even her own body and scarcely her soul, for if her husband was so disposed he could beat her till she was so brutalised that all traces of such a refinement were lost; the law itself did it on a wholesale scale till 1817. Her only business in life was to wait on her husband and to bring children into the world who were not hers, and if circumstances demanded, as they do in the vast majority of cases, she had to spend her life in service for those who were not accounted to her. Yet in face of the fact that an unmarried woman, after she had reached the age of twenty-one, was absolutely free as to her person and her property and could sue in her own name, the legal luminary Blackstone tells us in his commentaries, that the law treated married women with especial favour and care for their interests. When a man of his education and intelligence has so little judicial sense that he could not discriminate between black and white what could be expected from man-made laws except the clumsy, involved machinery misnamed justice which misses its point seven times out of every ten.

But the crowning act of social, moral, and legal cowardice still remains to be told: the punishment,

or rather, the legally authorised immunity for seduction. While the married mother has no rights whatsoever to her child, the mother of the illegitimate child was legally its sole parent, and until recently was alone responsible for its support. Even to-day the father's legal responsibility, if forced upon him, amounts to the munificent sum of fifty cents a week till the child is thirteen years of age. In the words of Lord Macaulay it must be conceded, that "if there be a word of truth in history, women have always been, and still are, over the greater part of the globe, humble companions, playthings, captives, menials, beasts of burden. Except in a few happy and civilised communities, they are strictly in a state of personal slavery. Even in those countries where they are best treated, the laws are generally unfavourable to them, with respect to almost all the points in which they are most deeply interested."

All readers who have followed the dates given from time to time through this chapter, in which women were granted some relief from the harsh legal disabilities must be struck with the fact that they are, almost completely, limited to the reign of the late Queen Victoria of blessed memory. Previous to her reign, it would seem almost as if the law recognised women only when it saw a chance to mulct them of something or to punish them, for it dealt with them

all through the Middle Ages more and more harshly. From William the Conqueror (1066), when a woman slave was burnt to death for a trifling theft, to Henry VIII, when she was boiled to death in a cauldron for administering poison and burnt at the stake till 1790 for murdering her husband, are long steps. During all these years she was punished, in many cases, more severely than men for the same offences, and charged with many that he was supposed to be incapable of committing, such as scolding with its branks, and witchcraft, punishable with death—which was an enactment of Henry VIII's reign and lasted till the time of George IV, 1826, when the punishment became imprisonment.

From the accession of the late Queen, more social legislation for the relief of woman took place than was done all put together for eight hundred years previously. The present woman's movement began, it is true, with the French Revolution, but it would have died with it too, as it actually did in France—for the Code of the first Napoleon was a return to barbarism—had not a woman come to the English throne. No greater blessing ever happened to the human family than that the numerous progeny of George III left no male issue to succeed them. The fairest day that dawned on this punishment-weary planet since the close of the matriarchate, when the

bond that held society together was mother-love, and fraternity, liberty and equality were the guiding principles, was the dawn that hailed the young girl of eighteen as queen of the British realm. From that hour the mother of the race has been marching steadily forward, and has been making rapid strides towards regaining her long lost freedom. No one can look back over the last fifty years without being amazed at the change that has come over social life, and few would have been bold enough to predict, and none would have believed if it had been predicted, that woman had the mental and moral fibre to force her way upwards against laws, social customs, and opinions and to compel, by peaceful methods, every door to open at which she knocked.

It will be argued by many, that this change was due to the more liberal views of men and advancing civilisation, but this is the superficial reason and the very smallest factor, if indeed, it is admitted at all. Men do not become liberal over night, nor does civilisation advance at such a pace, without some powerful factor behind it, as to give the despised sex of yesterday almost complete freedom after having kept it in perpetual tutelage for thousands of years, and that, too, in a country pre-eminently conservative; besides, every inch of ground had to be fought for and wrested from man's reluctant hands.

A powerful factor there was in that quiet, unobtrusive, firm woman, who lived in the garish light of the gaze of all the earth for sixty-four years, a life without reproach. As the Saviour lifted up humanity so Queen Victoria lifted up womanhood, working a silent revolution, giving to them courage and self-confidence, which enabled them to go forward and demand what was their right and due, teaching men that the day of down-trodden woman was past, commanding their respect because she was immeasurably superior to every one of her predecessors back to Elizabeth with the possible exception of William III of Orange. She taught men that rule did not mean brute force, a lesson they had to learn from the very alphabet, but that sovereign power, firmly exercised, and maternal tenderness could go hand in hand together, and bring about results that man's method of ruling could not have accomplished in centuries. Above all she taught woman her power over man, for with the fall of physical force, the whole fabric of superiority over woman which he had built up fell away. Muscle had been its palladium, the sole foundation stone on which his claim really rested, and when that weapon was removed, the real truth stood forth in all its nakedness, that man had been shielding himself and providing for his own indulgence in the lust of power, of possession, and of

the flesh, by using every instrument that life afforded against the superior author of his being—his sub-creator.

So similar are the laws which oppressed women in England, France, and America, that, having given the English laws at some length, it is only necessary to take a cursory glance at the other two countries. As these are three of the leading lands on the globe, the imagination may be given free range as to her condition elsewhere, though her improving condition in these countries is reflected in all others. The French code distinctly states that the husband possesses marital authority over the persons of wife and children, as the head of the family. Napoleon's view of woman's liberty is shown by the remark he made to his colleagues, "A husband ought to have absolute control over the actions of his wife; he has a right to say to her: Madam, you shall not go out; Madam, you shall not go to the theatre; Madam, you shall not visit such and such a person."

Property restrictions in France were much the same as in England, the spinster was free to do as she chose, but the *femme couverte* was despoiled of everything. She could not dispose of her real estate without her husband's consent, though she might be separated from him. For a violation of the marriage vow the husband can obtain a divorce and the wife,

if convicted, may be imprisoned for a term varying from three months to two years. She on the other hand has no redress unless her husband keeps a mistress in the house under her very eyes and the penalty imposed on him is a fine varying from twenty to five hundred dollars. But unfair as all this is the crowning injustice is the treatment of the mothers of illegitimate children. It is pitiful and if it was not so serious it would be ludicrous to note how the framers of the law, men of trained judicial minds who are supposed to represent the highest intelligence and morality, have not hesitated to stoop to the most bald sophistry and to contradict in one enactment the statements of another. According to the French code any child born in wedlock belongs to the father, and is under his supreme control till of age; according to the same code, any child born out of wedlock is regarded as fatherless, and that men might be protected from the disastrous consequences it stipulated that the illegitimate child could claim its mother by legal process, and could sue her for maintenance, but forbade it to seek its father, for fear of the scandals that such a quest might provoke.

In the first enactment man's vanity and love of power is pandered to, in the second he is protected from the consequence of his unlawful self-gratification, and so much trouble did the code take to con-

firm his social cowardice, that it provided, that " no promise of marriage even when made in writing, no co-habitation even though lasting for years, no written avowal of paternity made either at the time of the birth of a child or later, is legal evidence which would compel the father to support his natural child." The maxim is " that the author of the child must support it." In other words the mother is the author of the illegitimate child but not of the legitimate one.

The authority which is here quoted goes on to say that " since the promulgation of the Napoleonic code in 1804, you cannot find in the whole history of French jurisprudence one single case of a man forced to acknowledge his child," and the result is that " abortion and infanticide consequently increased until they have reached such a point that the juries, weary of punishing without producing any effect, now often simply acquit the culprit. Such is the present situation: the seducer responsible neither to the child nor to its mother; the latter, if poor, reduced to infanticide or prostitution (1884)."

The condition of women was to a large extent responsible for the French Revolution. Every reader of history knows the important part they played in that terrible struggle. Some of the ablest and most enlightened men of France, seeing the danger ahead, pleaded hard for their rights to be recognised before

that awful outbreak began, at the recollection of which one still shudders. Condorcet, the Abbé Fauchet, the Abbé Sieyes, and Saint Just are all on record in support of absolute freedom for women, as the really great men in all countries always are. A splendid body too of capable and noble women made a most creditable effort for freedom and for a time it seemed that they would win the day. But the men leaders of the revolt did as the great body of men ever do, they made use of them till the struggle was well under way, encouraging them in their hopes only to crush them ruthlessly when they no longer needed them. The French Revolution with its unparallelled atrocities will ever remain a monument to man's incapable rule and a warning of the penalties a nation must suffer sooner or later for the abuse of woman. The history of life shows that she is a long-enduring creature, but when the "last straw has been laid on the camel's back," she turns with a fury that makes the strength of men as feebleness.

One of the petitions which the women presented to the unfortunate Louis XVI shows something of the desperate straits to which the labouring women were reduced. It prayed the King that "men may not ply the trades belonging to women, whether dressmaking, embroidery, or haberdashery. Let them leave us, at least, the needle and the spindle and we will

engage not to wield the compass or the square. We desire to be enlightened and to have employments, not in order to usurp men's authority but that we may be more valued, and have the means of livelihood if overtaken by misfortune." We heard a great deal a few years ago, and we occasionally hear the murmur yet, of the injustice done to man by woman's competing with him in industrial pursuits—here is the other side of the picture. Further, before the suppression of the old trade corporations in 1776 " women could not acquire the right to the complete exercise of the trade of milliner and of other callings unless married, or unless a man sold them the use of his name that they might obtain the privilege. It is quite surprising," says our authority, Mr. Theodore Stanton, " that a woman could be regent in France, but until 1776 she might not be a milliner at Paris. Millinery is one of the few occupations that women have latterly gained from men."

In America where woman is freer than in any other land, she still has many legal disabilities, and what legal freedom she has has been gained within thirty years. The child of the married woman belongs to the father, except in a few western states, while the old story of the moral coward, shifting the burden of the illegitimate child on the girl he ruined, is as true in America as elsewhere. In most of the states women now control their own property, but

there were many exceptions to this as late as 1888, and there are, we believe, still some. The common law of England is the foundation of American jurisprudence, and Blackstone says that, "woman is a perpetual minor, that husband and wife are one and that one is the husband."

In those eastern states where this was unmodified, a woman had no more rights than her sister in England. Her husband was allowed by law "to punish her with a stick no bigger than his thumb," and she had no redress. She could not rent a house; her earnings belonged to her husband, and he owned all her real estate. In Massachusetts until some time in the eighties a widow had no right to be buried in the family lot, and she only secured what we would now call a common decency after a long hard fight. In a number of the eastern states the law read, "the widow may remain only forty days in her husband's residence after his death without paying rent," though in most cases she had probably helped him to save the money which bought the house, and this only twenty years ago. It was only some time during the past few decades that married women gained the right to own their own clothes, and it took eleven years of agitation and struggle to get the bill passed.

Such being the case it becomes very evident that America has not become woman's paradise because her men are any more liberal than their brothers in

other lands. Had they been any more generously disposed, those unjust restrictions of the common law of England would never have become law in America. But, on the contrary, we find them resisting for eleven years, woman's most primitive and personal right to the ownership of her clothes, and that only thirty years ago. Yet American men take the credit of woman's freedom to themselves, and American women are constantly repeating, that the men of their land make the best husbands, all unconscious of where the truth really lies.

It is not only not due to his generosity that woman here is reasonably free, but it is to his exceeding discredit that she has had to struggle and wrestle with him, as hard as her European sister, for he owes the result of the revolution, which gave him political freedom, just as much to his foremothers as to his forefathers. No country ever did or ever will wage war unless the women stand behind it. If the Colonial wives and mothers had not, by their untiring energy, sacrifice, and labours, carried on the industries and initiated new ones to supply the sinews of war, and by their moral support inspired the men, the American Revolution might have come to an ignominious end. But the freedom which set man free left him just as closely the heir to the biological endowments of his hairy ancestors as his brothers elsewhere, and

he did just what the Frenchmen did, he used woman to gain his liberty but kept her chains on.

We must seek elsewhere, then, for the cause of woman's unparallelled freedom, and where but to herself? Had she been, to the same extent as her European sisters, the psychological victim of centuries upon centuries of abuse, her position would be no better than theirs. No exception can be taken to these statements, even by the most sensitive men, when men themselves have crystallised it into a hard legal fact. Moreover, in calling attention to the laws against woman, only the merest fringe of the subject has been touched. Lester Ward, in speaking of the laws discriminating against woman, says, "When a student of law, I scheduled scores of them, and could fill a dozen pages with a bare enumeration of such as still form a part of the common law of England as taught to law classes even in the United States. All this is simply the embodiment, in the jurisprudence of nations, of the universal man-supremacy world view, and it has been unquestionably acquiesced in by all mankind, including the women themselves." The attitude of woman, however, is not relevant, she is not a thinker; having been reduced to inanity she is, in the vast majority of cases, a mere reflex of father, brother, lover, or husband, and would shrink from having it attributed to her that she has any opinions

on the great issues of life, which differ from those current in the home or the circle in which she moves.

Woman is freer in America, because from the beginning she asserted herself, and she has steadily maintained her position. And therein lies the whole question of man versus woman. Without attaching any blame to man for it, he is biologically inferior to woman. It was the Almighty's fiat, and is; and laws and institutions, religions and customs, continual assertions by man, and even woman's belief and acceptance of his point of view can never alter the decree of the Eternal, that woman, whom He intended from the beginning to be the restraining and uplifting influence, must and will be restored to a position where she can fulfil her mission, and she can only do that when she ceases to be despised by man, and she will only cease to be despised when human laws recognise her full, unqualified equality, for it is human to despise that which is limited. Surely this is the truth on the physical side, that man's laws have declared, she is muscularly inferior, therefore he took advantage of her wherever advantage could be taken. But she is his superior, not of her own merits but biologically, in those qualities which alone make true progress, the altruistic, and the moment she had reached a plane where she could assert herself, we see man accepting the relation, and yielding the palm to superiority. M. Conte, who at one time

declared woman to be in a state of "perpetual infancy," and of "fundamental inferiority," later testified that "the female sex is certainly superior to ours in the most fundamental attribute of the species, the tendency to make sociability prevail over personality," and again "female supremacy becomes evident when we consider the spontaneous disposition of the affectionate sex, always to further morality, the sole end of all our conceptions."

This is the reason which underlies woman's position in America. The causes which enabled her to trample under foot the social order of long ages are many and varied. It is one of the peculiar and highly interesting phenomena of life, that, when conditions are ripe for a change, there always arises a corresponding condition which excites the change. Women in Europe had been slowly asserting themselves, and just in proportion as their influence increased, men were acquiring moral perceptions; for these two phenomena, being biological complements, exactly reflect and measure one another. As a result, in time, many of the worst features of the law were being "more honoured in the breach than in the observance," and men in the best classes of the community were ceasing to avail themselves of all the severity that the law allowed. The fear of bodily abuse was passing away, and that was the "handwriting on the wall," that pronounced the ultimate doom of man's

supremacy. The spirit of the larger freedom was abroad, and it reached a progressive point at the outbreak of the French Revolution, which was almost synchronous with the independence of America.

Though French women won nothing, American women did. Freedom was in the air. The cry of no taxation without representation had won the day, and as the new nation was born because of a successful protest against oppression, in the very nature of things the women shared and gloried in the spirit of freedom they had worked so hard to win, and they embodied it in their individual lives. Alone, thousands of miles from their European neighbours, on a virgin soil with limitless resources, it became part and parcel of the air they breathed, and before men knew what they were doing they had taken a stand from which they have never receded.

American men have never wished them to recede. They are proud of the independence of their women, now that it is done, and are constantly pointing to themselves with pride, as they compare their condition with that of European women, but when she makes any fresh demand we see clearly that her freedom is not his gift to her, but what she took for herself, and what he had not the moral courage to attempt to take from her. European men are continually sneering at what they term the subserviency of their American brothers, but when their women have

reached the plane of freedom of the American woman, we shall see exactly the same transformation taking place in their attitude for the same reason, that they were not endowed with inherent strength to resist.

In order to prove that man was a coward in his relations with woman, it was not necessary to have recourse to the legal enactments that he resorted to for his protection, for observation is amply sufficient, only that it is more convincing and unanswerable to have him make his own confession. No one can look around on life as it is to-day, whether his horizon is the broad one of a large city or the restricted one of a country hamlet, without being forced to admit it. The desertion of wife and children, and worse still of motherless children, is of daily occurrence. The self-indulgence in liquor and other vicious habits that wreck the lives of thousands of children annually; the widowers who marry and allow the new wife, if she is so disposed, to abuse or drive forth his children, purchasing their own domestic peace at the expense of those for whose existence they are responsible; and the old saw, which testifies to their disloyalty to the most sacred tie on earth, as well as to their subject condition, "a son is a son till he gets a wife, but a daughter is a daughter all her life"; these are some of the cases in which woman as a moral being towers immeasurably above man. And what of the sustenance of the widow and orphan? The

records of our courts tell that story all too well. In view of man's laws and of his private moral code with regard to woman, it is not surprising that we rarely hear her speak of him as her protector. This is wholly a man's phrase, and he certainly does not fail to blow his own trumpet, but noise never convinces, and woman's mind, in this particular, at least, is too direct and critical to accept a fiction which asserts that man is her protector, when the only thing she needs protection from is man.

Next to the law, and in its results more effectual than the law, religion has been used unsparingly to debase and degrade woman. All creeds, pagan and Christian alike, have denounced her and decreed for her a position of total subjection, and all alike denied or attempting to deny her the possession of a soul, all have accused her of voluptuousness and warned men not to allow themselves to be seduced by her. Nothing else could be expected for all religions are man-made, even the Christian being freely interpolated, and solely interpreted by him. If the teachings of the divine man, Christ, had never been added to and weakened and subverted, by such men as Paul; if the Gospels, which alone contain Christ's instructions to mankind, had been the sum total of the New Testament, the bloody pages of history might not have had to be written and the enormities of our social code might never have existed, for He declared woman's

equality, and her leavening influence would have made itself felt.

The Epistles are merely the views of the men who wrote them, with much added thereto which is wholly unwarranted by the Christ teaching and which has done infinitely more harm to the cause of Christianity, than any wise deduction which they made has done good. Paul's doctrine of predestination racked one branch of the church for centuries, but the Master said that, He did not will the death of a sinner, but rather that he should turn from his wickedness and live. So simple and comprehensive a statement was not subtle enough for the intricacies of Paul's legal mind—a Pharisee of the Pharisees, as he described himself—so he exceeded his province by attempting to improve and enlarge on what a better than he had said.

So he did in the case of woman, and yet the church and men as a class continually tell women that they may well be faithful to it as they owe all they have gained to Christianity. But woman has passed beyond the milk diet and is feeding on meat and she spurns the fiction. She knows perfectly well that, had the church based its teachings more on Christ and less on Paul, she would owe her improved condition to it. But as the matter now stands, she owes it wholly to her own inherent power, implanted in her by the Divine, which has raised her, in spite of

the doctrines of dogmatic theology. At the beginning, women had a well defined and authoritative position in the church. They were ordained to the ministry, officiated as deacons, administered the rite of baptism and the Lord's Supper, promulgated tenets, interpreted doctrines and founded sects, to which even their names were given. But at this time the Deity was not assumed to be of the masculine gender, though how such an abstraction as "Good," which is the origin of our term "God," can have the attribute of gender, it is hard to tell, but in southern Europe it is no uncommon thing to see the Almighty represented as a full-bearded man, having donned even the secondary sexual characteristics.

The Old Testament, like the early church, recognises the feminine principle in the Divinity. The word Jehovah is Jah-Eve, the male and female. The name Adam means red, while Eve means the life-giver. In an address made by Mrs. Jocelyn Gage a few years ago, she said that the descent of the Holy Spirit upon Christ in the form of a dove, when He was baptised by John, was sufficient to prove "the equally feminine nature of the Divine, were other testimony lacking, the dove, among all ancient nations, symbolising the feminine principle. Not until after His baptism, when the spirit or feminine principle rested upon and united itself with Him, did Jesus take up His ministry. As spirit in the Hebrew answers to all

genders, and in the Greek to the feminine alone, it is easy to see the false beliefs engendered by church teachings as to the masculinity and fatherhood alone of God. Our records of the first three Christian centuries prove, that even the early and oftquoted fathers of the church regarded the third person of the Trinity as feminine."

But whatever Christ might teach, man had no idea of recognising woman as an equal, and when power, and position, and wealth were to be had from the church, he set himself systematically to get rid of her, and the " Council of Laodicea, 365, dismissed her from the ministry and forbad her to enter the Altar; the Council of Orleans, 511 A.D., shut her out from the diaconate; the Council of Auxerre, 587 A.D., forbade her to receive the Eucharist in her bare hands because of her impurity, or to sing in church because of her inherent wickedness, while the Council of Macon, 595, discussed whether she had a soul."

On another occasion they deliberated as to whether " women ought to be called human beings," and St. Chrysostom asks, " What is woman but an enemy of friendship, an unavoidable punishment, a necessary evil, a natural temptation, a desirable affliction, a constantly flowing source of tears, a wicked work of nature covered with a shining varnish "; to which St. Ambrose adds, " Adam was beguiled by Eve, not Eve by Adam. It is just that woman should take as

her ruler, him whom she incited to sin, that he may not fall a second time through female levity."

The weakness of man, in allowing himself to be so easily beguiled, never seems to have presented itself to these worthies, so they decree that the stronger being—woman, the one who could beguile—be under the control of the weaker being—man, the one who was beguiled—and they avowedly give as a reason, man's need of protection from woman. The absurd theories to which the dogma leads and which has led men to make such illogical and ludicrous statements does not tend to inspire the female sex with any high respect for the results of centuries of a monopoly of all the best advantages that life has afforded.

Rome had seen the wisdom and fairness of according to women equality with men, but "Christianity," says Sir Henry Maine, "tended from the very first to narrow this remarkable liberty. The systems which are least indulgent to women are invariably those which have followed the Canon law exclusively." And Mr. Lecky adds, "Wherever the Canon law has been the basis of legislation we find laws of succession sacrificing the interests of wives and daughters and a state of public opinion which has been formulated and regulated by these laws."

After all these decisions of the Councils—by the eminent fathers of the church—decisions, which in

reality do not debase woman but rather expose the egoism, vanity, and degradation of man—on turning to the teachings of Christ as told in the Gospels we get into an entirely different atmosphere. Of husband and wife He said, "And they twain shall be one flesh, wherefore, they are no more twain but one flesh." Christ not only stated their equality but He reiterated it, that there might be no mistake about it. Let us set Blackstone's legal decree in apposition with Christ's, and see how the one bears out the other. "The husband and wife are one, and that one is the husband." Like Paul he was able to improve on the Christ statement. Man always is.

On another point of the gravest importance to the human family was Christ's teaching in diametrical opposition to man's, namely, the equality of both before the law. As we have seen, the laws of every land condemn woman to bear the burden of man's ungoverned appetite. But in the eighth chapter of the Gospel of St. John we read: "Jesus went into the Mount of Olives. And early in the morning He came again into the temple, and all the people came unto Him; and He sat down and taught them. And the Scribes and Pharisees brought unto Him a woman taken in adultery; and when they had set her in the midst they say unto Him: Master this woman was taken in adultery; in the very act. Now Moses in the law commanded us, that such be stoned; but what

sayest Thou? This they said tempting Him that they might have to accuse Him. But Jesus stooped down and with His finger wrote on the ground as though He heard them not. So when they continued asking Him, He lifted up Himself and said unto them; He that is without sin among you let him first cast a stone at her. And again He stooped down and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst. And when Jesus had lifted up Himself and saw none but the woman He said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee, go, and sin no more."

Nothing could be more unmistakably clear than this legal decision of the Christ, that man should not condemn woman for a wrong that he was not held equally accountable for. Did those social cowards bring the man to judgment, who, to say the least, was equally guilty with her? No. But when confronted with their own guilt by the Divine Seer, they slunk away, old and young, one and all. Has the church, with one accord raised its voice and maintained it, till the secular law had to take cognisance of the protest against the travesty of the divine teachings? No. The church as an institution has,

and is to-day, subordinating the clear teaching of Christ to the secular law. It inculcates Paul's obey and submission and Christ's when they do not clash with man's usurped authority. Its preachers too often enter their pulpits with stones to fling at women wholesale, and then use the daily papers lest all should not hear them.

To those who are unfamiliar with the laws of the remote or even immediate past, or for that matter of the present, it will be a surprise to learn how man, the lord of creation, the superior being, the muscular sex, has felt called upon to protect himself by law from all conceivable contingencies against the weaker, the fundamentally inferior sex. We see now that all his protection of woman was, and is in reality, protection of himself. What does this argue? There is no effect without a cause. On the face of it there is no apparent reason for this exceeding care. It is a contradiction of all his claims to superiority and of woman's inferiority. Whence comes it? It is the fact of his biological inferiority proclaimed by himself through his laws. It is an acknowledgement by him of woman's superiority. It is the voice of the Divine, using man to his own undoing for He said, "Vengeance is mine, I will repay," and ever since man has been able to leave a record he has been compelled to write himself down in emblazoned letters: Social Coward.

VI

WOMAN AS MAN HAS MADE HER

We have seen what the nature of the female was as she came from the hands of the Great First Cause endowed for the work of sub-creator. We have seen that those endowments were simple but all-sufficient for the mighty task of bringing the race upwards and onwards through the various stages of evolution,—a love of the beautiful, not for her own adornment, but for that of others; the right of selection, which was a manifestation of the love of the beautiful; indefatigable industry as the sole provider of the family and a pacific temperament which held rigidly the balance of power between the fighting males.

We have seen her organising the new-born species, bringing order out of chaos, forming the horde into gens and laying the foundation of a state of society which was sufficient for its needs till the historical period was reached though long before that time she had lost her right of rulership. During all that time woman's development went on uninterruptedly as well as man's for the legends of Amazonism reveal her as capable in the realm of the moral and physical to dare and to do anything that the exigencies of life might call for. The Amazons and the women of the early Homeric legends represent a type who were

almost the physical equals of men—the type of the Venus de Milo, tall, large, and well-proportioned—for though by continual selection the male had become over developed and man, by his mode of life had maintained his advantage, yet woman could not have fallen far behind for all the work that is now largely done by man was then done by her.

We have read, too, between the lines and noted the characteristic difference between woman and man, her greater generosity in her days of power than his, when he usurped her place. So long and wherever descent was in the female line woman was the ruler, yet, though this was the case among the majority of the Indian tribes when America was discovered, we see men appointed sachems and chiefs, but by her suffrance and through her nomination, with the reserved right, if their conduct fell below her standard of what was just and proper, to "knock off their horns" and send them back to the ranks. The natural woman had no lust of power; that is one of the distinguishing features of usurpation. The individual who is born to power accepts it as a natural birthright, and is not conscious of the personal element, but acquired power needs a long period of training before it can attain the natural and easy grace of biological endowment and wield it with firmness and moderation and without egotism.

So much for the woman that God made. Now let us look at the marred and despoiled creature of man's hands. We have seen that in everything man puts his hand to he has sought to improve on the work of the Almighty. There has always been a leader among them, whom the rest slavishly followed, who knew better, and who travestied, interpolated, enlarged upon, and transformed the divine decree till it was wrought into shape to suit "His image," a Paul of the Epistles, of legal mind, the one who followed after and moulded and pruned the divine doctrine to the ideas of earthly man.

As soon as man's dominance began to be felt, the moral tone of woman slowly but surely lowered. The degenerating process went on, doubtless imperceptibly at first, but in time it became cumulative and people, in all probability, said then as they have been saying ever since, that society had entered upon evil times. This was true then and it must have continued to be true for many centuries, for all the evil that was heaped upon woman resulted in her reaching almost the same unmoral and inhuman level as man himself, or as nearly so as a being could who shared in God's divinity of love. The early Homeric period shows her on the downward scale. The later historical period, probably six or eight hundred years after, shows the completion of her degradation.

But this change was completed in the Orient long before this, for it was an accomplished fact at the time Manu's Code was written, and the date of this is approximately given as 900 B.C. It is almost inconceivable to us how much more slowly changes were effected in those days. But it must often have happened that one quarter of the globe had entered and completed a social phase of long duration, while another was still in a preceding phase. There is ample evidence of this when it is remembered that the putting to death of infant children is not uncommon among the natives of Alaska, while the men of Australia and other parts of the globe still obtain wives by capture.

The destruction, however, of woman's moral qualities was not easily or readily brought about, for the two pictures are still presented, or were only a few years ago, of the chief women of the gens adopting the captured women and children into it on equal terms, and the opposite picture of woman abusing her sister. The capture of women for wives, concubines and slaves was one of the first manifestations of her loss of control over man, and when she helped to abuse the captive, she testified to her own loss of moral perception. Among the first records we have of her lapse from the ethical law she herself made, is this change in her treatment of her captured sister,

when capture became universal. Part of the sufferings of the unfortunate was due to the harsh conduct of the women of the household into which she was brought. She was regarded as an unwarranted intruder and the wrongdoing of her captor was visited on her.

We can almost follow the mental processes, step by step, by which this occurred. When capture was occasional it was regarded with horror, and the inherent desire of the female led her to stretch out her arms at once to rescue the unfortunate. The unsullied, unmarred mind of woman, as it came from the hand of the Creator, had no sentiments of jealousy, malice or revenge registered on its brain cells. There had been nothing in the experience of life to awaken such feelings. Man's place was secondary in the organic scheme. All he got came from her hands. She was the governing factor, the economic factor, and the gratification of other appetites and desires were her gifts to bestow and not his to command.

She would therefore take in her captured sister, without the slightest thought of her own position being endangered. It was as natural and spontaneous for her to soothe and bind and heal, as it was for her progenitors in the animal world, for a female ant has been seen, when another was in pain from an

injury, to apply a secretion from her own mouth to the wound, which instantly gave relief to the sufferer, just as a nurse to-day would apply an ointment. But in proportion as capture became general, the plastic mind became used to it and ceased to register horror, but registered instead the accustomed, for nothing is more true than Pope's remark, that

> "Vice is a monster of so frightful mien,
> As to be hated, needs but to be seen;
> But seen too oft, familiar with her face,
> We first endure, then pity, then embrace."

Just as the mind became so accustomed to the new order that it ceased to regard it with indignation, just to that extent it registered the new order on the psychic nature, for whatever happens on the physical plane is repeated on the mental plane and also on the spiritual plane. This is the law of unity that runs throughout life and binds all its parts together, and links time with eternity, for spirit is eternal. Man then dominated, first the physical plane by physical force, then the mental plane by the submergence of woman's natural instincts, till they became so blunted by suffering endured, and by seeing nothing but suffering inflicted, that they accepted it as the natural law of life, and when that point was reached, then the spiritual plane was in-

volved in ruin, for love lay bleeding in the dust, torn, dissevered, and so nearly annihilated that woman became almost unsexed.

This mental, moral and spiritual loss is plainly evident in the change that took place in the ethical law of the gens to which woman herself contributed and which has ever since marked the attitude of woman to woman. Long ages of maltreatment had left its mark. This mental process of degeneracy exactly measures the period of time when man began to assert himself, till the time it was so accomplished a fact, that the earlier halcyon period was forgotten. Man had now become the chief factor, the first in a reversed organic scheme, and with his monopolistic tendencies, not only the physical being of woman, but every faculty of mind and spirit had to be yielded up to him. Henceforth she ceased to bear the impress of her Maker, and had stamped upon her the impress of man.

And what was the psychological result of this stamp? Among the Australians capture is so frequently practised and the children have become so familiar with it that without any understanding of what its import is, they make it a game of play. Thus the child who is so familiarised with brutal scenes as to amuse itself with simulating them would see nothing wrong in later years in adding to

the sum of misery. Indeed, so responsive are human beings to the influences that surround them that it is recorded that the prisoners, during the reign of terror in the French Revolution, amused themselves by rehearsing for their own execution. That period was only a matter of ninety days, but who shall count the centuries of woman's oppression?

As woman sank lower and lower in man's estimation and consequently in her own, the sex became so despised and so self-despising that the birth of daughters was regarded as a curse, and female infanticide became as universal as wife capture and wife purchase, and mothers also as well as fathers did not hesitate to put their female babies to death, for travellers have told of having visited tribes in which every woman's hands were imbrued in the blood of the innocents. It is almost a logical inference that from such a mental attitude towards her own sex such a result would follow.

But the mere statement that such was a fact leads, as it was intended to do by those who recorded it, to the conclusion that savage woman was quite as cruel as savage man, and, therefore, love for the young in the human family is an acquired and not a native instinct. Carried to its logical antecedent, this means that the Creator lavished His best on the animal world, to the neglect of the human. Thus the

blind become leaders of the blind, for false premises lead to false conclusions.

There have been, and are, individual cases in which woman has practised great cruelty, and there may even have been savage tribes in which the women, because of some special experience in the course of their tribal life, had altogether lost all sentiments of compassion, so that even the sources of maternal love had dried up and failed in consequence, but it is wholly impossible that woman as a sex would voluntarily raise her hand to take the life of her child without some strong impelling cause. Even the lowest state of depravity or of psychological dominance by man would not account for it, except very occasionally, and there are well authenticated cases in which mothers tried to save children from their fathers.

A great light is thrown on the working of the savage woman's mind by a friend of the writer, who spent some time in Alaska four years ago. Miss C. who is a professional nurse visited the natives frequently and got an insight into their lives and their mode of thinking. On one occasion a wee Indian girl was playing on the floor of the hut, and Miss C. made friendly advances to the child. The Indian mother watched for a time, then addressing her in broken English said, " me know God now me no kill that one."

Horrified at the statement and scarcely believing that she heard aright, amazed, too, at the moral condition that allowed any human being to make such a confession, Miss C. questioned the woman closely and elicited her reason. She said that she had killed two young daughters by taking them to a hill-side and stuffing their mouths with dried grass, because she could not bear to see them grow up and live the life of abuse that she and her sister squaws did, and she closed her tale as she began, but " me know God now, me no kill that one." Miss C. added that they were veritable beasts of burden, that their lives were inexpressibly horrible, that the men were hideous victims of venereal diseases, and that, in truth, there was more of mercy than of cruelty in her act. Probably this was the point of view of her savage and half-savage foremothers.

The psychological dominance of man over woman, in those eastern lands where it is at its height, alone accounts for great misery, and affords a living picture of how terrible is woman's fall from grace, and what a place of torment life is, where woman is debased and without influence over man. In India, the childless widow suffers tortures at the hands of her female relatives. She is regarded as the blackest criminal and as accursed and even the children are taught to scorn her. Among the Brahmans of the Deccan her head must be shaved fortnightly, and as

they value their hair above all else, thousands of girls keep in the dark to hide their shame, and spend weary days and years in tears, stripped of every bit of bright clothing and ornament, and allowed only one meal a day of the poorest food, and one gown of the coarsest material.

The moment a husband dies, women whose business it is—the wives of barbers—and who are in waiting pounce upon the widow and tear off all her ornaments, often pulling the flesh with them in their brutal haste, and not uncommonly they hammer the bracelets on their arms till the metal breaks. She is compelled to follow the funeral procession afar off, while one of these women precedes her, warning the people to flee from the accursed being, for the superstitious belief is, that it is an omen of ill-luck to cross her path. Arrived at the water's edge where the husband's body is to be cremated, she is thrown into the river and kept there till the body is burnt and the company have bathed and washed their clothes. Then she is taken back home, and a life of abuse begins, even her own mother often reviling her and bemoaning the fact that she is the mother of such a guilty sin-stained wretch.

These women have lost all sympathy, they are so victimised by teaching and a belief in their own inferiority that they lend themselves to their own

degradation. In a census taken a few years ago there were upwards of 40,000 widows under ten years of age in one province alone. Happily under English rule the marriage of girls under twelve years of age has been forbidden.

Writers and sympathisers with India for her subject condition, for which the misgovernment by her men alone is responsible, have expatiated on the high attainments of cultivated Indian men, but the proverbs of those men represent women, their mothers, sisters, wives and daughters, "as more poisonous than the poison of vipers," and ask, "What poison is that which appears like nectar?" "Woman." "What is the chief gate to hell?" "Woman." "What is cruel?" "The heart of a viper." "What is more cruel?" "The heart of a woman." What is most cruel of all?" "The heart of a soulless penniless widow." "He is a fool who considers his wife as his friend." "Educating a woman is like putting a knife in the hands of a monkey."

With such an attitude towards woman, it is much more than probable that the moment the last British soldier put his foot on the gangway of the vessel that was to carry him back to England, Suttee would be in full force again. In China where there is no overlordship blind daughters, even though born so,

are turned out at twelve to shift for themselves, which too often means to become a prey to the lust of man, and the feet of girls are distorted at terrible suffering to the unfortunate victims to satisfy man's love of the beautiful.

The psychological result of wife capture had several expressions. It made woman almost as inhuman as man, it was a powerful factor in leading her to take the life of her infant girl, and it led her, when the men of her tribe were worsted in battle, to put all her children to death and then to take her own life rather than to fall into the hands of the soldiery. History records this as having happened even as late as the Gallic-Roman wars. But not only had woman to fear the men of neighbouring tribes but also their own husbands. We need not refer again to the biologists to learn that she was punished unmercifully by them but only recall the laws given in the last chapter to realise that even until late years a large number of women passed their whole life in fear of bodily injury, and that the largest number are still living in that mental state, for Mahommedan men are notoriously brutal.

The physical result of this was the development of an undue nervous organisation, which has characterised her ever since and which has caused untold suffering to the human family. Physicians alone

know what proportion of the ills of humanity are directly chargeable to this cause, and how the treatment of all disease is more or less complicated by it. But this was not a natural endowment, for the placid female in the animal world, who continued to attend to her business of boring, unmoved and apparently unconscious, while two males were fighting about her at her side, was not the victim of nerves, for if either of them had attempted to approach her against her will, one look from her and he would have slunk guiltily away; neither, we may be sure, was the peace of the matriarchate disturbed by nervous breakdowns. The Creator did not make a diseased being to multiply and replenish the earth, for we are told that "God saw everything that He had made, and, behold, it was very good."

The establishment of patriarchy did not mean that man undertook to do the work. Such an idea never crossed his mind, so her burden of toil was not removed. The evil, however, did not lie in the work, for she did that in obedience to a natural instinct. She had done it from the beginning without compulsion, because her native tendency was constructive, but it lay in the altered circumstances under which she did it; "half-fed, half-clad, over-worked, a beast of burden, a domestic animal, slave, a minor, held aloof from a free life and often maltreated,

oppressed, punished with fury for acts that her male owner would commit with impunity before her eyes."

Work in itself is not degrading, and if done with a mind and spirit as free as the body, with sufficient food and proper intervals of rest, it is developing, particularly if done in the sunshine and air, but as far as possible these fortuitous conditions were denied to her. If there was any scarcity of food, woman had to go without and she was in many cases forbidden to eat meat. All through the Orient, European Turkey and Mahommedan Africa they are only allowed to eat what the men leave. "The dogs may eat of the crumbs that fall from the master's table." They are forbidden in India to taste anything till it has first been offered to a man, and to make sure that they take none on the sly, religion is made use of to inculcate superstitious fears of dire consequences should they violate this cardinal law and by touching the " forbidden fruit " attempt to make themselves equal to the gods. In Europe till well on into the historical period the condition was much the same, for, according to some authorities it was not till the tenth century, that she was allowed to sit at the table with her husband.

The confinement to dark, cheerless rooms, or at best to a court which they shared with the domestic animals with whom they were classed, breathing

filthy, noisome air, could only result in a degenerate physique. Stunted growth was the direct consequence. Men are constantly writing articles holding up the ancient Greek women as models and laying the blame for the altered size on the way the modern woman garbs herself. But the truth lies deeper than that, and lies too at his door. They do not realise that those models were matriarchal women, and were therefore a law unto themselves, and that therein lies the cause.

The visitor to the British Islands is struck with the extremes of type which meet her everywhere, the very tall and the exceedingly short. A keen observer who had been absent from his native land for twenty-five years, remarked on his return that nothing struck him so much as the alteration in the height of the women. This is due to the greater freedom that they enjoy and to their improved condition generally during the past fifty years. Nature herself is so careful of the female that she results only from the best pre-natal conditions, on the principle that from whom much is required, much is given. But nature was superseded in the human world by one who thought himself wiser than she, and everything, maternity, unceasing toil under abuse were demanded from the one to whom least was given.

The reasons stated by men throughout the East for the laying of all the heavy work on woman, all the work that cannot be done by the bullock or the mule, for he reserves that for himself, are, that having caused the Fall of man, she must expiate it by suffering, or having been bought she must work. It is not to be wondered at that man should, in time, under such teaching, have inherited a deep-seated belief in the fundamental inferiority of woman. Since humanity, with very few exceptions, is at the present day in total ignorance of the past history of the human family, what could be expected of by-gone ages?

Hundreds of generations were born into a social condition in which women were bought and sold and their price regulated as any other article of commerce: by the law of supply and demand; by physical beauty, just as a carriage horse is chosen; or by their working ability. All knowledge of how this came about was lost, and the natural inference was that she was only an animal made for the convenience and service of man. The large majority of people in all ages accept things as they find them, without thinking about them at all, and in the case of such an egoist as man, this creed was especially acceptable and would be insistently inculcated.

On the other hand woman's spirit had been so

completely broken by abuse, she bore her position so meekly and with such long enduring passivity, and she acquiesced so entirely in man's belief in his right to be considered first in all things, that she helped to foster in him the spirit of injustice, and to perpetuate and accent his creed of her fundamental incapacity. Moreover, an appeal to nature as she was superficially observed, powerfully assisted in rendering man's vantage ground invulnerable. Everywhere he saw the female plain and modest in appearance, unobtrusive, passive, silent, uttering neither song nor chirp, but plodding steadily along, and bearing all the cares of life and the family. But the male was beautiful to look upon, commanding in size, masterful, aggressive, quarrelsome, the one who did nothing and who to this extent dominated the situation, and was, therefore, the superior.

From external appearances, the conclusion was almost irresistible, that this was the pre-ordained order, and that the female was merely made to be of service to the male. With this as a basal creed, man stamped it on everything he did and said. His whole endowment for life was selfish, and as rationalism developed, those mental attributes which served selfish ends filled his horizon. He was the master creature, and all the advantages that life could be made to afford belonged exclusively to him, and to

whatever extent woman could be made to contribute to the securing of those advantages, it was plainly his duty to himself, as well as a privilege conferred on him by a wise Creator, to force them from her.

She was his ox, his ass, his anything and his everything, and the very fact that she was so much more liberally endowed than he with resourcefulness, with capacities to serve, to initiate, to turn her hand to anything that a human being can do, for in spite of man's monopoly of all training the untrained woman of to-day can do a dozen things equally as well as most men can do the one thing to which they devote themselves—served him with the strongest possible argument of her servanthood, and consequently his right to enslave her, and if she did not meet his requirements to use force to make her, for was he not given special equipment in his muscular superiority for this express purpose?

If these arguments were irresistible to man, they were wholly irrefutable to woman. The facts were against her, her own virtues were against her, her physical being was against her, and at length her mental being was dominated by them and she succumbed. Doubtless during the transition period from matriarchy to patriarchy she resisted the acceptance of these arguments as forcibly as she could. Whatever counter-arguments she had to oppose them

with she had at that time, for she had the accomplished results of her ability to fall back upon.

But as this period receded—and the tendency of human beings to let a dead past slip out of memory, as if it had no bearing whatsoever on the future, is marvellous—her arguments grew weaker; moreover muscle has a summary way of dealing with argument. Finally a generation of men was born on whose brain cells no trace of restraint was recorded and a generation of women on whose brain cells complete subjection to man was impressed.

The change was not merely the result of muscle, it was a mental process which went on equally in woman and man. She was never subjected till she was psychologically dominated; he was never master till he had lost all belief in woman as a human being on equal terms with himself. Once this happened the way to man's ascendancy was open. All resistance from woman was then at an end, while man true to his instincts and filled with a transcendent conception of his own importance, the more absorbing because it was based on the untrue, seized upon woman as the slavish auxiliary, the scaffolding on which he planted his feet to obtain heights that he never could have reached without that palpitating, long-suffering, path-finding support and guide.

The Darwinian theory of the descent of man was

not the first to base the order of life on an analogy to the animal world, though this has been assumed by those who would refute it. So long as the male was obviously in the ascendant, and there seemed to be no possibility of shaking the foundations on which his priority rested, the unity in the organic scheme was proudly pointed out, and is used as an argument yet by those who do not know how powerful a weapon they are evoking in contradiction. But it is worthy of note in passing, that the two theories so diametrically opposed to one another are both based on biology. It is a striking illustration of how important it is that the basic premises should be right, since conclusions so widely divergent can result from the same parent stock. The main difference between the two theories is that in the false one there are tremendous gaps which cannot be bridged over, while in the other, the links in the chain of evidence are unbroken and of equal strength.

Moreover the false one was not sufficient unto itself, but had to reinforce itself by all conceivable imaginings, that tended powerfully to debase woman in her own esteem, for this was the central pivot on which male superiority continued or fell, so it was decreed that an Eternal God recognised man only; that he was the crowning glory of His creative work; the reflex of His image; that God, therefore, was

masculine, and that man alone had a soul. This was the origin of Suttee, this is the cause of the burying alive to-day of a number of slave wives when the chief dies among some African tribes. These men want some one to wait upon them in the regions of the blest and take this means of securing them. This is the reason that no woman is ever allowed to cross the door of a Mahommedan mosque, for it would be blasphemous to recognise the equality of so worthless a creature before God. This is the reason that Christianity discussed for centuries whether her possession of a soul should be admitted.

The gap in the theory is that in almost all of these cases man's immortality rests entirely upon woman. In all ancestor worshipping lands, and that embraces practically the whole of the Orient and did embrace ancient Greece and Rome, man's only hope of winning immortality is in the possession of male posterity. So important is this that repudiation of a childless wife is especially provided for in all old religious codes, and women in India are such slaves to this teaching that they pray continually at the shrines devoted to fecundity to grant them fertility, but of male children only, in spite of the fact, that a large part of India never knows throughout life what it is to have hunger satisfied.

This is the reason why man claimed sole parentage,

for if he permitted to woman any share in the bestowing of the vital spark or of the spirit, it would vitiate his claims. It is by no means clear how he ever demeaned himself to become the parent of female children, or how he accounted for it, that his sons alone inherited spirit. This might not be so difficult in the case of an Oriental, especially of a Hindoo, for his abstract reasoning, his subtlety, his occultism might find a way out, as, by the absence of his astral body when the creature was conceived, but with the philosophical Greek or the hard-headed Roman, the solution would not be so simple, if sophistry was in the habit of noticing logical gaps.

The same argument of the merely material function of maternity afforded ample reason why no education should be wasted on woman. The Hindoo asks, why educate a monkey or a donkey? and the answer is that it would be putting power into the hands of a vicious being. Even the youngest of the nations, the United States, only a few years ago declared that she had no brain capacity. This is a reflex of the opinion enunciated earlier by the German poet Lessing, that "a woman who thought was as ridiculous as a man who put on rouge."

So unquestioning and universal was man's belief in the futility of offering any education to her that when a young woman in a town of France expressed

her intention of opening a school for girls, her astonished father called a council of medical and legal men to inquire into her sanity, while a high-class Mahommedan, who happened to visit an English school in India, on hearing his daughter ask an intelligent question about a grammatical construction, remarked afterwards to a friend to whom he was telling it, that " the things could think."

Here again another question presents itself that man would find it difficult to answer. Why, when he was so sure of woman's inferiority should he have concerned himself so much about her? He did not deem it necessary to gauge with himself the relative merits of any other animal, and yet according to his own decree woman was but an animal. It is very clear, nevertheless, from the records that he has left ever since he was able to leave any, that much of the time and thought of the cleverest men of all lands were given to her. Every religion, every legal code and the literature of all ages deal extensively with her.

Professor Mahaffy says that, " Satirical reflections on woman are so common in almost every age of Greek literature, indeed of all literature, that they are not worth commenting on," and Mr. Lester Ward adds that, " At the beginning of the historical period woman was under complete subjection to man. She

had so long been a slave and a drudge that she had lost all the higher attributes that she had originally possessed, and in order to furnish an excuse for degrading and abusing her, men had imputed to her a great array of false evil qualities that tended to make her despise herself. All Oriental literature, all the ancient sacred books and books of law, all the traditional epics, all literature of Greece and Rome, and, in fact, all that was written during the Middle Ages and much of the literature of the fifteenth, sixteenth, and seventeenth centuries teem with epithets, flings and open condemnation of women as beings in some manner vile and hateful, often malicious and evilly disposed, and usually endowed with some superstitious power for evil. The horrors of witchcraft were nothing but the normal fruit of this prevailing spirit, in the hands of the superstitious priests of a miracle-based cult."

So much wasted energy is not consistent with man's professed belief. Why should he have immortalised her by making of her a *cause célèbre*? Obviously a deep-seated lurking fear of her dwelt in his mind. He knew, however incoherently, that the wish to make her as subservient to him as any other animal was father to the thought, but he was not able to convince himself that he had succeeded. He knew that her obedience was not of the will but

of compulsion. He moulded and fashioned her; he made her subtle, dissembling, long-suffering, outwardly submissive, but beyond that he could not go.

The inner sanctity of her being, so far as he was concerned, was inviolate, and she baffled and eluded him; she obeyed but to command; she yielded but to lead. Her biological instinct of protection bestowed on her for the work of love, when diverted from its natural course, was not destroyed, but turned into other channels and compelled by a hard necessity to protect herself by means that the natural woman of God's design never dreamt of. Intended from the beginning to have the care of the race in her hands, her brain cells had a capacity for complexity, for penetration, for alertness, for deep insight, for far-reaching designs, for accomplishment by a hundred means, that man's brain cells have no capacity to follow, even afar off.

He may measure and weigh and compare size, and reach his conclusion from the physical, but the one thing that marks off female from male brain cannot be weighed nor seen. It has neither dimensions nor density, for it is spirit, and that is the point where his understanding stopped, and where woman as differentiated from man began. Her spirit came from the Eternal and is of the Eternal, and if it is true as a Greek writer said, that though " terrible

is the force of the sea, terrible the rush of the river and the blasts of hot fire, terrible is poverty, terrible are a thousand other things; but none is such a terrible evil as woman. No painter can adequately represent her; no language can describe her; but if she is the creation of any of the gods, let him know that he is a very great creator of evils and a foe to mortals," man himself is the god that made her so.

He decreed slavery for her but is bound by the chains that he forged; he prepared a net for her but is caught in it himself; he dug the pit for her feet but fell into it himself. His intellect may be cultivated and his reasoning of a high order, but it is still of the earth, earthly. Man's brain like his body is crude, his methods are primitive, superficial and limited, for life in all its complexities proclaims that his brain processes begin and end with himself. If his mind had been illumined with the slightest spiritual perception, he would have seen the folly and hopelessness of entering into a conflict with a being endowed as woman. But his brain registered only what the physical enacted, will against will, without taking into account the spirit that lay behind the will of his adversary. So the conqueror is being conquered, for out of the mouths of babes and sucklings has strength been ordained.

Woman has many sex failings but her vagaries and

irritabilities, her discontent and her nervousness, her ills mental and physical, her moods and tempers, her exactions and unreasonableness, are inherited not inherent. Man says that she is incomprehensible, but he made the key that fits the lock. There is no riddle about her. Read in the light of past history all her complexities vanish, and we are face to face with the immutable law of cause and effect. It is rather a matter of surprise that there is any good at all left in her. Had she been free to develop as man was, what might she not have been with her superior endowments?

As it is, humanity is a living witness to the supremest miracle of the most Supreme Being, that she is not demon rather than human. But the being to whom He gave of His divinity, maternal love and a love of the beautiful, had within herself a power which has weathered all storms, and this alone has saved the race.

VII

EVIL CONSEQUENCES OF WOMAN'S DEGRADATION

WHEN we consider humanity as it is to-day after tens upon tens of thousands of years upon the globe, with the rule of force just passed away; with barbarism cropping out on all sides; lawless men killing one another for dollars; leading financiers, men of weight in the community, being sent frequently to the penitentiaries for flagrant violations of trust; when we know that hundreds of others are committing similar offences and escaping detection with their ill-gotten gains; when senators and statesmen are trafficking in tariffs and selling out the public whom they promised to serve; when each nation keeps an army of officials to spy upon, outwit, hoodwink, and defraud its neighbour of an advantage, and diplomacy is, too frequently, only a specious title for knavery; when the smaller nations are trembling lest their powerful neighbours swoop down upon them like the eagle on his prey; when the necessities of life are gambled with, that a few may wax rich at the expense of the many and the old pugnacity of the sword has become the pugnacity of commerce; when men can scarcely trust their neighbours, or their employees of long standing; when families are broken

up by domestic feuds, and hatred reigns where peace should dwell; when marriage is almost universally pronounced a failure; when gaols and penitentiaries, houses of correction and insane asylums and hospitals, those ugly excrescences, which are the result of misgovernment and sin, fill the land, when by far the largest proportion of the people on the globe are steeped in ignorance and the basest superstition, and are almost loathsome in their mental and spiritual deformity, in filth and disease under man's rule, we can gauge with some exactness the awful vengeance that the God of all the earth has taken on man, for the abuse of his handmaiden whom he specially endowed with characteristics, which, if allowed free exercise would have enabled humanity, to have avoided those darkest potentialities which are the result of one-half of the race undertaking to do the work of the whole.

The evident intention of the Creator was that the two should work together for the common good, supplementing and complementing one another. Each had its own quota to give to assist in the welfare of the whole, but the subjection and total exclusion of the higher to the lower has wrought all the woe that humanity has become heir to; and though cruelty, injustice and abuse, did not, because they could not, destroy what the Eternal had implanted,

they dragged it in the mire. Had not woman been the mother of every being that was born, had she not nursed, and fondled and watched over the infancy of every man, the two sexes must have hated each other with all the bitterness of the abuser and the abused.

The results of man's rule can best be seen in those lands where he holds woman in complete subjection. As this is the condition all over Asia, and as Asia contains one-half of the population of the globe, it is obvious that the condition of the human family, in its essential features, is worse than when life commenced, for sin, disease, cruelty and hunger had no place under woman's rule. But to this already large population must be added Turkey in Europe and native Africa. These countries have been dominated by man for at least a millenium before the Christian era and probably much longer.

Since that time, China, so far as the rest of the world is concerned, has been practically dead till within thirty years, notwithstanding that she has a population of about 400,000,000. Some 3500 years ago she had a wonderful civilisation. She knew the art of printing when Europe was the home of half-naked savages. The principle of the compass, the making of porcelain, and the use of gunpowder all emanated from her. But for two thousand years she had been an inert mass, wholly unknown to the

outside world beyond a geographical region. It was not until England forced her to open five ports to foreign vessels in the early Victorian era that she admitted the existence of any other land.

As she lived in the world, so she lived at home. Hundreds of millions of people bent under the yoke of a soulless few, who took the lives of those who resisted, or of any who stood in their way, without the slightest hesitation, who inflicted punishments so cruel, that fiendish ingenuity could not conceive of anything worse. It is said that criminals are frequently put to death by being flayed piece by piece so as to prolong the suffering. This was a common method in other ancient lands, and as Assyria and Christian Europe did the same practically in the name of a God of love down to a few centuries ago, it requires no stretch of the imagination to accept it as true of China to-day.

As might easily be inferred, her women are the most completely enslaved, the most abject, the most broken-spirited of all. The system of concubinage is in force and all wives are bought and sold. While a girl is still young a husband is selected by her father, or in lieu of him, a brother or some other male relative, and the price paid is accepted as an indemnity for the trouble of letting her grow up uncared for, as likely unwashed and unkept. She

never sees the man till the wedding day or the day of the public betrothal which precedes it by a week or more. Once she is carried over the threshold of her husband's home she is required to be "an echo" in the house; to obey blindly, however outrageous, the request made; to serve on demand in any and every capacity, to work unceasingly if the situation demands it; and to take whatever punishment is inflicted without protest, and this power of the husband has little limit.

One of the common epithets applied to a wife is "Broom-and-dust-pan." Only a daughter is left in her hands, a son being removed from her control at an early age because of her unfitness to bring up so superior a being, and it appears that even while he is under her charge she is not allowed to reprove him in any way. Women in China, as throughout the entire Orient, are compelled to do all the heavy work. They unload the boats, carry brick, mortar, earth, granite boulders, coal or whatever else is to be carried. Moreover when a girl marries she is cut off from her own people, the chances are that she never sees them again, and so far as they are concerned she is dead to them. Little wonder mothers gladly expose them as infants to a speedy death. Compelled to be mothers without any consideration of their wishes, and with all motherliness and tenderness out-

raged, what a temptation to save the little one from a life of suffering!

This total separation of a daughter from her own family is a peculiarity that follows descent in the male line, and exists wherever woman is wholly without influence. It is a necessary concomitant of sale. The purchaser has the sole ownership, and the interest of the former owner ceases when the bargain is concluded and the goods delivered. This is the great difference between descent in the female line and descent in the male, because it is the fundamental difference between woman and man. In the former case, the wife's family exercised a supervision over the married daughter and over her children, and the husband dared not abuse either, for the wife could return to her former home and bring her children with her, for they did not belong to the father but to the mother.

We are not unfamiliar with the alleged results of this ourselves, since it gave rise to the familiar "too much mother-in-law." However little truth there was in this latter day sophistry—and its death and burial is the tacit witness that it had to go the way of all untruth—it had a firm and solid foundation to stand upon in the beginning. There was no beating of wife and children and no female infanticide, when the wife's mother and the children's grand-

mother stood between husband and wife, and father and child, with power in her hands as a guardian and protector.

India, unlike China, was not a united country under a central government, but was parcelled out into separate principalities. This gave man ample opportunity for the indulgence of his quarrelsomeness and pugnacity, and like his animal progenitors he fought with his own people on his own soil, and as a house divided against itself, it fell. She is a subject nation, in consequence, and with a population equal to that of China, is under a nation which is only a fraction of herself, territorially and numerically. The same spirit that led man to oppress woman led the powerful among them to oppress the weak, and out of slavery in India grew the caste system, which is now the fundamental but arbitrary base of Indian society.

The population is divided into classes which are almost as completely separated from one another as Dives and Lazarus, the largest proportion being pariahs or outcasts. Outside of this pale they can never go in any of their generations. Whatsoever the ability of any individual may be, he is hopelessly predestined to remain in the state and condition in which he was born. This may have afforded the model for the Apostle Paul, who was an Oriental, for the

kingdom to come when he limited the power of the Almighty in the absurd doctrine called predestination.

The social system in India is patriarchal and wherever this system prevails when a girl is betrothed between the ages of five and eight, she goes to the home of her mother-in-law to be, to be brought up in the interests of her son. The young child in her tender years is put into the hands of a woman who is an ingrained disciple in the belief of the worthlessness of her own sex and who has no doubts whatsoever of the godhead of her son, an unfortunate effect recorded by man teaching on the brain cells of all women. Could any system be conceived that could conduce more thoroughly to the total annihilation of all womanliness in woman, all tenderness, all maternal affection, or more completely brutalise man by feeding his inherent vanity, in thus giving himself a power over the lives of others that none but a being endowed with love could safely exercise!

This power of the father is a double-edged sword that unsexed woman on both sides. It took her offspring from her bosom and gave it to a stranger, without any regard for a mother's yearning, and it put into her hands the child of a stranger, to be bent and broken for her son, thus in turn, giving her a power that was in constant conflict with a mother love that was vitiated by false teaching. Truly

woman has been warped by the constant conflict of her affections infinitely more than she was brutalised by bodily suffering, and as this took place in the higher nature it has left a deeper influence for evil on humanity and will be the last to give way. If under such unnatural conditions, she took her child's life, it was the highest expression of mother love that the situation permitted that led her to do it. A pinch of the jugular vein or an opium pill, that released the infant spirit from a brutal world, must have been an almost irresistible temptation to love.

Egypt has not been a free country since the fifth century before the Christian era. Bandied about from power to power, when England was forced to take her in hand in 1882, her population was in a state of indescribable misery. Almost the whole territory was in the hands of the ruler, with the inhabitants in bondage of forced labour to serve him, and pay the taxes by starving themselves and their families. Turkey has long been a by-word for all that is most fiendish, inhuman and cruel in government, for murder, assassination and poisoning of Sultan, vizier and all officials who were out of favour, and for a total disregard for the welfare of the people. Lying, treachery and dishonesty are her methods, no land has the slightest faith in her and to-day she is reaping the just reward of her dealings.

EVIL CONSEQUENCES OF DEGRADATION

Morocco with a fertile country and a salubrious climate and a population of five millions lies in the dust so completely undone that she has nothing to say about her own future and is not even consulted, but is merely a prey over which the European nations are contending. Morocco died at the top where all the others are dying or have died. Man holds woman in absolute possession in each of these lands, and consequently in absolute submission and they themselves in turn, for the very same reason, are held in the hollow of the hand of a loveless bureaucracy and done to death in the most unholy fashion.

The writer watched a Moor on a vessel bound from Gibraltar to Tangier who boarded it, followed at a respectful distance by his female chattels, presumably his wife and daughter. Both were enveloped in heavy veils tied across the face just below the eyes, and the abject creatures dared not even look at their sister women, except with furtive, stolen glances. A dog may walk at his master's side but not a woman at the side of an Oriental or a Mahommedan. When he had driven them into the small cabin, whose slatted windows would not permit them to look out, he locked the door and walked off with the key in his pocket to sit down at his ease and smoke and chat with the men around him, enjoying

the soft delicious air, of a gently sunlit December morning, but the women over whom he had dominion, were denied the commonest gifts of God, the air and the sunlight, shut in in the dark and treated worse than the beasts of the field.

Yet, if civilisation means the arts of life, all these brutal lands were highly civilised. The West is the debtor to the East in every respect. All are learning came originally from it. Astronomy, law, medicine, all the sciences and arts of life had their birth in the East. They had splendid languages, highly inflected. Students went from all over Europe to the university of Alexandria. The theory of evolution was promulgated before Christ who was himself an Asiatic. Whatever knowledge Europe had in the dark ages came from the Jews and the Arabs. The renaissance was the result of the inspiration of Greeks from Asiatic colonies. We have had no new philosophy since Plato and Aristotle wrote some twenty-five hundred years ago. Cardinal Ximenes, the head of the Inquisition, was the author of the destruction by fire, of a Moorish library of some eighty thousand volumes that was invaluable. Many words in our language together with the sciences for which they stand are of Arabic origin.

Everything they did in the arts and crafts was better done than it is in the West. They built better

buildings for they built for time, we for a few years. Ours are the mere shuttle cocks of the elements as compared with theirs. They built canals and tunnels, acqueducts and sewers. One may go into the ruins of Pompeii and see plumbing very like what is found in our homes to-day, and kitchen utensils that are identical. The Moors and Arabs under the influence of Islamism dominated southern Spain for eight hundred years and threatened France and southern Europe. They attained a splendid civilisation, and in intellectual and material things they were infinitely superior to the countries they invaded.

When London and Paris were quagmires, Moorish Europe had paved and lighted streets and homes that for beauty and elegance, grace and luxury, could beggar anything that we have. They were accomplished agriculturists, they irrigated and knew the art of grafting so well that they did infinitely more in that direction than we have done since. The Romans in ancient Britain, during their occupation, heated their houses with hot water or steam. All that we have, they had, the chief difference being that with us they have extended, to some extent, to the masses while with them comforts were limited to the classes.

Yet with all these accomplishments, ruling man was cruel to the utmost degree to his fellow man, while

woman was his beast of burden, his domestic animal or, at best, his plaything or his harem or seraglio, and the slave markets of the world were scoured to find female physical beauty to gratify him. The altruistic did not exist, the spiritual was not even awakened. They were dominated by a priestly caste, but a priesthood whose fundamental principles and teachings were the degraded nature of woman.

Every one who is an observer of life knows that refinement, which is altruistic, is not necessarily a concomitant of high intellectual development, and that one may have acquired a vast knowledge of material facts and have obtained a comprehensive grasp of the laws which govern the universe without ever having his moral perceptions awakened, his heart touched by one faint glimmer of tenderness, one sympathising emotion for the sufferings of others. History, the civil laws, and the Canons of the church amply prove this. When Blackstone wrote his commentaries, a little upwards of a century ago, he made the statement, lamenting it at the same time, that man considered that one hundred and sixty offences were sufficiently culpable to be punished with death, and less than one hundred years ago, nineteen were so punished on the western side of the Atlantic.

Yet no one would hesitate to admit that the law

makers at either of these periods were cultured men. We know on the contrary, that they represented the highest qualities that the times afforded, but we know, too, that by their laws women were despised, beaten, and considered only the servants of their husbands, and discriminated against in every direction. As the woman is, so is the man; his education and culture which never touched his heart weigh nothing in the balance.

What then is civilisation? It is evidently none of these things, for Babylon and Nineveh, Sodom and Gomorrah, Memphis and Thebes, were great and beautiful, while in point of fact, mediæval Europe was little less inhuman than any of these so-called uncivilised lands. Civilisation is woman. There never has and never can be any real civilisation, any true progress where she is not an influential factor in the lives of men and of the nation. Theirs was a pseudo-civilisation. It represented everything that man could do alone. He had reached his highest possible attainments then and beyond that he could not go alone. He has, in fact, only gone beyond it in a few countries in the last two hundred years, and he had to be dragged, not merely led.

It is not necessary to go back to dead empires to learn what man's unrestrained rule means. Neither is it necessary to take anything for granted, nor yet

is it possible to dismiss the subject with the conclusion that the picture has been drawn in too lurid a light, for here as elsewhere the overlapping of phases and conditions puts it out of the realm of speculation and forces it to the fore as a hard, living reality. It is an axiomatic principle of sociology that the political and moral standing of a nation can be best gauged by the political and moral standing of its women. This is not merely a sociological fact. It is a biological fact. It was the imprint from the beginning and all history bears it out. A nation is only an aggregation of units, and what is true of this aggregation, is so, because it is true of the units.

As long as man regarded himself as a superior being there was nothing to make him look beyond himself. The attainment of his own ends in his own way was his sole law of conduct and when any person or class of persons reaches that point degeneracy is inevitable. There is nothing so dwarfing, so fatal, so self-blinding, so paralysing to progress as egoism, and in the case of a being whose endowment was selfishness the outlook was hopeless so long as he was not under the moderating influence of another being. Thus the nations who hold their women under the iron heel of might, actual or legal or both, are nations over whose brow destruction is written as surely and inevitably as the sun rises in the east and sets in the west.

EVIL CONSEQUENCES OF DEGRADATION

If humanity had been in the habit of reasoning from effect to cause it would have solved the problem of sex long ago and consequently of life in all its phases, for we need only look at the boy and girl at home to see the biological foundation fully illustrated. It cannot be denied that the human male, when he is true to type, is instinctively cruel. The boy's delight, as soon as consciousness informs him that by throwing stones at the frogs in the pond and robbing birds' nests he kills and inflicts pain, is without measure, and it affords him a fascinating occupation for the long summer holidays when, like his animal progenitors, he roams the woods and kills every living thing he sees, interspersed, for variety, with indulgence in its kindred vice of stealing fruit and otherwise destroying his neighbour's property, and the boy who does not show these tendencies in some degree is disapproved of by his elders, especially by men who regard him as effeminate, for virility is their fetich. This is regarded as a laudable epithet, but no one was more brutal than the Roman "vir," and the more virile a general or Consul was, the more inconsiderate he was of the conquered, and the harder his terms of capitulation.

At the same age, a girl's consciousness leads her to enjoy dolls, the budding maternal instinct, which is a giving out of herself to others, and the constructive qualities of mind. She pets and fondles, dresses

and undresses them, and when she can make their clothes and wash and iron them, her cup of joy is full to overflowing. To love and protect is her instinct, to cause suffering and destruction is his, and as soon as the little boy can draw conclusions, he despises and jeers at his sister who can be amused so tamely. He cannot understand her and she cannot understand him, for consciousness is the point of departure of the sexes. If the boy learns to curb his cruelty and to abandon his destructiveness, it is the result of years of patient training and is an acquired habit. The bullying, and ragging, and hazing in colleges became a scandal, and public opinion had to rise in indignation to put an end to it.

When woman was so mentally dominated that she saw only through men's eyes; when she accepted his theory about her sex till it became her theory; when she preferred sons for the same reason as men did, and discriminated against her daughters in favour of her sons as the majority of women are still doing, the upward progress of humanity was hindered, and will continue to be gauged just in proportion as this attitude is maintained. Man cannot take one step forward in altruism except as he is influenced by woman. She must be the path-finder or it will never be found and she must find it herself, not only unaided but obstructed at every point. This has been

the history of every step she has gained. Like the plebeians of Rome she has had to fight for every inch of ground. This is the psychological result of man's biological endowment. He cannot be expected to see differently except as woman is capable of teaching him, and nothing but compulsion on her part, steadily pressed and unflinchingly brought home through every possible avenue, will change the face of life.

The real object that woman has to fight is herself. All her powers have been enslaved and to win the battle for humanity she must conquer herself. Her battlefield is in the mind and just in proportion as she dominates that she conquers the world. This is well illustrated in her struggle to win freedom to go out and come in at her will, and the consequences of it when it was won. It was the first great epoch-making step since the beginning of the patriarchate for the loosening of the rule of brute force, and the slowness of its progress enables us to form some idea of the length of time required to eradicate an old conception and register a new one.

From what has been said, it is plain to be seen that the first step necessary to mental freedom is physical freedom. Veiled women are not only physically veiled but mentally and spiritually veiled. Progress upward had to begin on the lowest plane for the mind waits on the body. The Grecian women never rose

above the incubator stage because they were confined to upper rooms and were allowed to see only such people as their husbands permitted. This doubtless was limited to relatives, and women at that, for such inane beings could not appeal to fathers or brothers, and having once been disposed of were, in all probability, no longer a matter of concern. The attitude of the Greek to any one who had no voice in public affairs is shown in the epithet " idiot " applied to them; thus the women, even though citizen born, were assimilated by the slaves and as such of no account.

In Rome while men held women in like low esteem, the Roman matron had never allowed herself to be reduced to the state of an incubator, but reserved for herself a certain amount of freedom of action, and could see and be seen. The result was that the Roman women in time waged a successful contest against man domination and won a large measure of freedom. This was the handwriting on the wall, the cloud that was at first, no bigger than a man's hand. But so great a hold had man's belief in his right to control every action of woman, so completely did he regard her as his possession, and so few of the sex were broad enough to repudiate this right of control, that for centuries she was expected to indulge in it with discretion.

In the seventeenth century, Frederick William of Prussia was in the habit of approaching women whom

he met on the streets, with his upraised cane and ordering them to go back into the house, adding that decent women should keep indoors. It finally became a matter of class distinction, for, till within a few decades, girls of the upper classes, in England, France, and Spain, never went into the street unless accompanied by a maid, chaperon or duenna, while married women clung to their husband's arm in broad daylight, as if they still feared wife capture or were too imbecile to direct their movements.

This tendency of the human being to make a virtue of compulsion is found in the savage as well as in the most cultivated, for the woman of a native Indian tribe of California looked down upon any woman who was not purchased by her husband, holding that she could not be of much account unless she cost him a price.

But it remained for the American woman to do away with the last remnant of restraint. All Europe held up its hands in horror at the shocking boldness of the American girl, because she dared to go around unattended, and to act as a human being who had some grey matter in her cranium and was not a creature of "arrested development." A novel which caused a furore and great amusement thirty years ago, "The American Girl in London," gave a graphic portrayal of the consternation she caused in English society, and at the same time set forth very clearly,

the attitude of English mothers, as well as fathers, in the matter of liberty for girls.

If she could not be trusted to walk the streets in high noon day neither could she be trusted to select her husband, nor indeed was she given any opportunity to do so. A being possessed had no right to assume to dispose of herself, or to have any individual opinions, thoughts or views on any subject and this condition still prevails largely throughout Europe and in Spanish South America. The custom of asking a father for the hand of his daughter is as yet a very close relative of his right to dispose of her. In consequence, till well within half a century, marriage was a matter of compulsion in which the girl was not consulted. It was arranged by fathers and was conducted almost wholly on a monetary basis. The phraseology in which engagements are announced in the public press in England still bears its life history: "An engagement has been arranged between M. and N."

From such unions came the new generation, much more frequently undesired by the mother than otherwise, for whether affection ever resulted from unions so formed was a matter of hit and miss, and doubtless miss was the more general, and very often worse ensued, for mutual hatred reigned, and women became mothers only because they could not protect themselves. Children came into the world the pre-

natal victims of a vicious social system presided over by a being who had no conception of love beyond self-love, and with this heritage imprinted on their brain cells to pass along from generation to generation.

It is not surprising that marriage has been largely a failure, that children of unwilling wives and mothers have so often been a disappointment and far from an unmixed blessing, and that the present generation of women have implanted on their brain cells this long protest of mothers and grandmothers against child bearing under such conditions and refuse to be mothers. It is rather a miracle that under such assiduous planting, watering, and tending for evil a condition so barren of possibilities for good and so overladen with chances for shipwreck has survived and in thousands of cases reached its highest potentialities.

Moreover this belief in the ownership and right of control over the lives and destinies of children has been a prolific source of much misery and evil to boys as well as girls. No son could choose his own vocation. This was done by his father without the slightest regard, even to the extent of consulting the boy's wishes, inclinations, or capabilities, and the conditions were such that he had no choice but to obey. How many lives were wrecked, how many graves were filled with drunkards and criminals because of this

domination will never be told. Within the lifetime of every one in middle life, the relationship of father to child, in the most advanced countries of Europe, was almost wholly devoid of love, but was that of the stern parent who ruled with the rod of iron and through fear, while desertion of them is still one of the evils that society is constantly being called on to contend with.

Furthermore it is a little difficult to follow the chain of reasoning that placed the most important factor in life in the hands of the being least fitted to bear the responsibility. Even granting that the spirit of the child was received from the father it was nevertheless possible to do it incalculable injury during the plastic years of early childhood whose impressions can never be eradicated, yet this was the time that it was left entirely in the hands of a being so lacking in brain capacity that only that which needed the lowest order of intelligence could be entrusted to her. What inspiration could be drawn from her against whom all the engines of law and man had to be invoked to keep her in order, and all religion repudiated as being without the pale of salvation? Surely such a creature could not feed a child properly, much less bring it up in the way in which it should go. The efforts which are being made on all hands, privately and by corporate bodies, near eloquent testimony to the fruits of man's theory.

EVIL CONSEQUENCES OF DEGRADATION

The physical abuse of woman by creating an unhealthy and abnormal nervous system, the housing of her for long centuries and denying her the greatest blessings of God, the air and sunlight, which are disinfectants for ills physical and mental, have created a spirit of discontent, querulousness, and irascibility, that have given rise to the nagging, ill-governed, unreasonable tempers that ruin innumerable homes, for the mental conditions remain long after the causes that called them forth have passed away.

The equipment that nature had given her was of the amplest kind, had it not been so she could never have survived, but the half-clad woman was able to resist cold that man could not bear, because she had been provided with a layer of fat under the skin, that was not given to him. Not only was the physical guarded at all points, but love was given which meant willingness to serve, and mental acumen which enabled her to serve in many and diverse capacities. All these advantages, however, were rendered of little effect for man classed both worker and work as unimportant and inferior. He has been telling her for centuries that she is of no account, she believes it and has lived up to his thought about her, and does her work largely as such a being might be expected to do it. The result is commensurate with the logic.

History tells of but one small group of men, the Spartans, on whom the fact ever dawned that woman

should be given, at least, equal advantages with man in the interests of the race, yet no one ever hears a word of credit given to them for their grasp of a great truth, the neglect of which costs untold money yearly to every nation, not to speak of the sorrow and misery. In modern Egypt, it is said that ninety per cent. of the children die in infancy because of the incapacity of mothers, who are inert, abject and overworked. In America one in every five dies largely because of her ignorance. Moreover the necessity for reformatories, parental schools, and all the expensive paraphernalia of child life may be traced in great measure to her total unfitness, to the debasing tendency of the home, while much of disease is a mere question of dirt.

Reducing the results of this logic to a concrete illustration, let us look at it from one point of view alone. All mammals are provided with the means of feeding their young, but in the human family it is more and more becoming the exceptional case when a woman nurses her child. Nature made a long, hard fight against registering a result, which is probably largely nervous, on her physical being but even nature has her limits and humanity alone among living beings has a tremendous problem of infant nurture as a result. This is not true of the animal or insect world. Each after its own kind shows the marvellous instinct of the female to protect and nourish her

young. No physician, however skilful, could suggest any improvement in the methods of the female workers among the ants, and these ants, be it noted, are never mothers themselves, but the maternal instinct is so developed in them that nothing is neglected that has any bearing on the young.

Nay more, they go back to the very root of maternity, for their care begins with the eggs, which are handled as tenderly and assiduously as if they were already hatched. The eggs and the young are brought up in the morning to sunlit chambers, and taken down at sundown for fear of chill or damp, and if a storm comes up or danger threatens, there is the greatest consternation among the workers who never cease their activities until the last one has been removed out of harm's way.

Surely such instinct was not reserved for the lowliest creatures! How comes it then that they transmit it without a break from brood to brood or swarm to swarm? In the light of the vicissitudes of woman's history this question answers itself. The female of the lower world has never been debased by the male. This covers the whole ground. Bulwer Lytton summed up the situation when he said, "It has been the great error of men, and one that has worked bitterly on their own destinies, that they have made laws unfavourable to the intellectual development of woman. Have they not in so doing, made

laws against their children, whom woman are to rear, against the husbands of whom women are to be friends, nay, sometimes the advisers?" While man was bending all the energies of his mind to making woman the poisonous viper, the heartless, soulless being, the most terrible of all evils that afflict the earth that he was always proclaiming her to be, he was shutting the door of all hope for the advance of humanity.

The variableness, which we have seen is biological in the male, was not limited to the physical, for the ability of man to reverse at will the order that he had established shows that it was deeply impressed on the mind as well. It was, indeed, a necessary expression of self-love. Of the many and diverse means which he used to enslave woman, work was one of the most constant, but with the introduction of machinery man really began to work as a life occupation. But just in proportion as he took the support of the family on himself, he began to shut the door of skilled labour to woman, and left her nothing but the most menial employments.

He had long before discovered that she was unfit for any intellectual service, and that "being born in ignorance, she must die so," but as soon as he began seriously to labour, a new discovery awaited him, and on another and lowlier plane woman was denied her birthright. With this he completed the cycle. Each

plane was now involved, spiritual, intellectual, and industrial. Heretofore she could weave his clothes and make them, but now she was indeed "the hewer of wood and drawer of water for the congregation of lords."

She was reduced to the condition of a parasite. Like the mistletoe, she had to cling to the oak for support. Her chief occupation was to find a husband and in doing this she followed the only example she had. She knew that fathers and brothers took every means in their power to overreach their competitors in their dealings with them for no friendship in business is their motto, and she adopted both motto and tactics with regard to her sister. To outdo one another in wiles and dress was one of the necessities of the new situation and her native adaptability came to her aid.

Heretofore she had had no monopoly of this weakness, for we read that "In most but not all parts of the world the men are more ornamented than the women, and often in a different manner; sometimes, though rarely, the women are hardly ornamented at all. As the women are made by savages to perform the greatest share of the work, and as they are not allowed to eat the best kinds of food, so it accords with the characteristic selfishness of man that they should not be allowed to use the finest ornaments." If we turn back the pages of history, we will find that man dressed himself equally as showily and elabo-

rately as the vainest of women until about a century ago. As long as slavery was the normal rule of life, and the ruling classes and the powerful lived entirely upon the labours of others; as long as barons kept their robber castles, and abbots and priors "toiled not, neither did they spin" man decked himself out in all the colours of the rainbow, in gorgeous brocades of yellow or pink or blue, in jewelled slippers and silk stockings, laces and furbelows, and he wore false hair with powder in it. But even this simulated love of the beautiful could not wholly humanise him for his biological emblem—his sword—dangled at his side.

There was no lack of colouring in ancient Greece, when the men met alone to enjoy their revels, for they were brilliantly robed, their "hair curled with hot irons and bound with fillets and wreaths." William of Malmesbury complains of "the dissolute character of the men in the reign of William II of England, of their wearing flowing hair and extravagant robes," and until the close of the seventeenth century, kings, courtiers, and men of wealth and fashion continued to deck themselves elaborately.

It is the changed conditions that forced man to abandon his glorious raiment, but the vanity remains for men's demand that the women with whom they are associated must be well-gowned is inexorable. It will be admitted by all women, that they are trebly

careful about their appearance if they are going out with a man, because of his unwillingness to be seen by his fellows with any but the smartly apparelled. It is to satisfy him to a large extent that she decks herself out. Dress for her is stock in trade, for woman knows that her success with man depends indefinitely more on the way her back is covered than on any qualities of head or heart. This reversal of the natural order which put the power of selection into the hands of man directed her biological endowment of the love of the beautiful into unnatural channels and debased it as all her other God-given qualities were debased.

A love of the beautiful was implanted in the female by the Creator when He made the first living thing that propagated itself. A love of the beautiful was the great principle by which He evolved His creation. A love of the beautiful is evolution. A love of the beautiful in the female gave to the male all his distinguishing physical qualities, and to man his size and muscular strength. A love of the beautiful in one of its manifestations, order, organised society and held it together in bonds of equality, fraternity and liberty; and a love of the beautiful when man is sufficiently advanced to have acquired it, through woman's influence, in such lasting form as he has acquired, through the female, his secondary sexual characters, will make the new heavens and the new earth

possible, of which the Bible speaks so much and which is no idle dream but the end and object of all our strivings.

This love of the beautiful in woman is the quality that man has distorted and then uses as a weapon against her because he has no conception of its divine office; he has seized upon the husk but he knows nothing of the kernel that lies within, so to him a love of the beautiful is to be unduly extravagant in the matter of personal adornment. When we go back to our animal ancestors we find that the female used her love of the beautiful, not for her own adornment, but for that of others, and this is equally true of her human descendant. There are many more women who find the expression of this quality in the adorning of their homes, and who will spend time and labour, and practise personal self-denial to attain a laudable gratification that can be shared by those they love. In the same way thousands of mothers go without that their children may be tastefully dressed, and wives innumerable make the old clothes that have already done full service last another season that their husbands may have new and not be placed in painful contrast with their fellows among whom they have to mingle daily.

Who goes into the bowels of the earth to find the diamond and ruby, or down into the sea for the pearl? It is not the love of the beautiful that sends him. It is only to traffic with it—for gold—and then he

says that man has passed beyond the savage state and has ceased to wear bits of glass, but that woman has not emerged from it, and being at best but a child grown up, that glittering baubles will always please her infantile mind. But such statements only write down man's ignorance of his unspiritual condition, for the Almighty manifested His infinite power, and testified to the high value He placed on the beautiful as a humanising and uplifting influence when He made His beautiful world in all its manifestations; and woman, blindly, unconsciously, but none the less truly, manifests her closer relation to the divine when she loves the beautiful for its beauty.

The futile efforts that man has made for thousands of years to fill a place that he was not equipped for have failed. The Eternal is truth and every attempt to subvert his plans by forcing untruth into the garb of truth and trying to make it pass muster as such has ended where it only could end, in ruin. All his attempts to put the blame on woman by making of her the scapegoat for his shortcomings have ended at length in the discovery of the truth for in the words of Condorcet "In vain is it sought to justify the treatment of women by the difference in their moral sensibilities, in their physical organisation, in the strength of their intellects. This inequality had no other origin than the abuse of power and it is in vain that men have since sought to excuse it by

sophisms. If we try to compare the moral energy of women with that of men, taking into consideration the necessary effect of the inequality with which the two sexes have been treated by laws, institutions and customs and prejudices, and fix our attention on the numerous examples that they have furnished of contempt for death and suffering, of constancy in their resolutions and their convictions, of courage and intrepidity, and of greatness of mind we shall see that we are far from having proof of their alleged inferiority."

There is no interest in life that does not affect her as vitally as it does him. Let him cease to obstruct and having intelligence let him learn to be wise, for he needs her everywhere at his side, in the counting house, in the courts of justice, with her hand on the helm of state, for God said, "it is not well for man to be alone," and the bloody finger of history points and says, "it is not well for man to be alone;" and the down-trodden mother of the race says, "it is not well for man to be alone;" and the cry of the children echoing down the ages says, "it is not well for man to be alone;" and the noble band of women, who, heedless of the jeers and sneers of the unthinking and unknowing masses are struggling for the uplifting of humanity, says man shall no longer be alone.

VIII

WHAT WOMAN HAS DONE

WHEREVER and on whatever occasion the question of woman and man arises, the inquiry is always put forth as to what woman has done for humanity, and put forth by man with absolute confidence that it will lead to her confusion and reduce her to silence. But the question on the part of the man, and the silence on the part of the woman, are alike due to a lack of knowledge of the past history of the human family. No man would ever have the temerity to put the question if he thought that an answer could be given that would place his sex in the position of debtor, in every respect, to woman. He would be further amazed to find, that it was not necessary for her to beg the question by referring him to his laws, civil and religious, by which she was reduced to a state of "hewer of wood and drawer of water," and kept in it for long ages, but that an actual array of benefits rendered can be adduced in her behalf, and among them, benefits that reached to a sphere that he alone could never have attained, and that, had it not been for her, must have remained a sealed book to humanity.

In order to settle this question, we must go back once more to the early dawn of human life on the

globe, and take another peep at our far away ancestors, in that Eden where the new species were accommodating themselves to the new existence. We must also carry with us a recollection of the nature of the female, or we can refresh this memory by going into our barnyard and watching our domestic animals, when we will find her, in most cases, doing all the work of providing for the young. From the beginning of life, ages before the time of the human species, the habit of work had been fastened on the female, and a biological endowment endures to the end of time. Man has learned to work, woman was born a worker. It is only to be expected then that woman would be the mother of civilisation, its arts and crafts.

The great question of life is food whether in the plant, the animal, or the world of the human family, and it fell to the lot of the female to provide it because of the love of the mother for her kind. The human species first made its appearance somewhere in the tropics, where nature provided fruits and nuts, but as the race multiplied and was obliged to wander forth over the earth, other means of livelihood became necessary, and the provider had to use her ingenuity to feed those dependent on her. Her first lessons were probably learned from the animals. She saw them feed themselves and their young, and her

maternal instinct made her first an imitator and then an inventor. She saw the ants, those marvellous providers who knew the whole art from Dan to Beersheba, who sowed and tended and reaped, who built the first cold storage warehouses, and dried and preserved and kept their larders full, and with her quick instinct she learned their ways.

She noted the monkeys and all the other animals, she saw the seeds they chose and the food they selected, she saw the birds build their nests, and she took her cue from her female ancestors. But nature had provided them with instruments that she was devoid of, the hen could scratch, and others could burrow and bore, but she had to provide herself with tools, and among her first instruments were the digging stick and the flint knife which she hewed out and shaped with her own hands. And now the farmer began her work. But she had to have a vessel in which to carry the seeds, which she had seen were good for food, and which she was going to plant. Many a day she had watched the spider industriously weaving her web, so our imitator thought she would try her hand. She had seen fibrous plants which she thought would lend themselves to that kind of treatment, and she began to plait and twist, and wind in and out, and soon she had baskets so close and tight, that she could carry water in them.

Armed with her stick and basket she began to cultivate, with her infant, if she had one, tied on her back. She planted and tended and watered and reaped her grain and then she was face to face with another problem; it had to be milled. Now our imitator took one step higher. The slowly increasing brain forces began to co-ordinate and woman became an inventor, and the mortar and the pestle were the first result, sometimes quarried out of the rock, sometimes made of wood. The grinding of corn has always been associated with women in all lands and climes; "two women shall be grinding at the mill" is a familiar pen picture which has come down from the immemorial past. She sifted and winnowed and ground, and then baked. She was the first miller and built the first granaries, and she tamed the cat to catch the rat, that the produce of her labour might not be lost to her young. But corn could not be raised without water, so in regions where the water did not come to her, she brought it. With rods of split bamboo she planned the first irrigating system, and laid the foundations of the engineering principle of gradients, and aqueducts; conduits, sewers and plumbing are its natural offspring. Nor was she satisfied merely with food, but she sought variety, she found how to extract spices and sweets, and she learned that the palm tree could yield a drink, and

found a way to make it give it up. Agile as her Simian ancestor, she climbed to the top, tapped the tree, and suspended her vessel to catch the sap.

Into whatever region she wandered, she soon found what plant or seed would yield the staple food, and what plants would weave. Whether or not she discovered the art of making fire, the stove and oven were hers, and thoroughly ingenious she was in the construction of them. But fire meant the need of vessels that would not burn, so our Handy Andy went to work to make them. Mother earth had become her familiar friend by this time; she had worked with her wet and she had used her dry, she had learned some of her properties and some of her potentialities, and she took her, and moulded her and patted her into shape, then dried and lastly burnt her. Nor did she stop with the rude beginnings for mere utility's sake. Led on by her divine gift—the innate love of beauty—she followed art for art's sake till by "quarrying, carrying, washing, assorting, mixing, tempering, modelling, moulding, coiling, smoothing, polishing, shaping—all with humble tools enough, but with artistic instinct, a marvellous knack, and an educated eye that a modern builder might envy—the savage potter finishes her vessel" (Mason).

The savage woman was as famous for her weaving as for her grinding, and she carried the art to its

highest perfection. Step by step she added variety of form and pattern, and stitch and braid, then variety of colour, using at first to procure this grasses and plants of different colours, or the upper and under side of the same grass alternately, and lastly, manufacturing her own dyes by extracting the juices from vegetables and plants, and she combined with her weaving the feathers that the birds shed, giving play to her economical bent as well as to effect. The crude material was different in different lands and had to be treated according to its nature. The amount of ingenuity this required was marvellous, but round and round the globe wherever woman was, she wove. She had no looms at hand to assist her, she had to fashion her own implements which became more and more complicated as patterns were more intricate and delicate. She imitated all the forms and colouring of nature and the daintiest patterns; the rarest stitches which the linen manufacturer, the carpet and cloth weaver, and the rug maker use all emanated from the brain cells of savage woman. Thus she laid the foundation of the art of painting. Twines and threads of sinew as fine as any we use to-day, tent coverings, cloths, every use of leather and every fur coat and rug owes to her its origin. Otis Mason says in his work on "Primitive Culture" that "If aught in the heavens above, or on the earth be-

neath, or in the water underneath wore a skin, savage women were found on examination to have had a name for it, and to have succeeded in turning it into its primitive use for human clothing, and to have invented new uses undreamt of by its primitive owner."

While woman was thus busy orginating and cultivating the arts of peace what was man doing? He, too, was following his biological bent and as the native Australian says "man hunts, spears fish, kills and sits down." The hunter killed his quarry but with that his work ended for he did not even bring it home. That fell to the lot of the beast of burden. At first she carried the game on her back, bears, deer or what not. Then she made her sled or cart and dragged it. Once at her tent she skinned and dried and treated and tanned and tailored. If the skin was fur she knew how to handle it, if hair she scraped it and made leather and worked it into harness and a hundred other useful purposes. She prepared the meat for food whether for immediate use or to be preserved and stored. The domestic animals were tamed by her for she wanted milk for the young and wool to make blankets of in cold climes. It is an easy matter to see how the home and all that it contained belonged to the primitive woman. She, and she alone, by her own industry and ingenuity called it into being, and

when the hunter returned, he came not to his home but to mother's or wife's, from which she was free to order him "to budge" when he refused even to hunt. And as the home was hers, so was the giving of the laws by which communities were governed given to the older women whose ripe experience fitted them to rule.

The first transportation service the world ever knew was woman's back and head, and it is to-day over a large part of the earth the chief or only service. She began by carrying her babe on her back while she dug her field, then to carry seed and water and the game. When she began to use stone to build her house she carried blocks weighing two or three hundred pounds. All the water is carried on her head in eastern lands to-day, and the Holland milkmaid carries one pail on her head and two others by means of a yoke across her shoulders.

Wallace says "The Borneo woman generally spends the whole day in the fields, and carries home every night a heavy load of vegetables and fire wood, often for several miles over rough and hilly paths; and not unfrequently has to climb a rocky mountain by ladders and over slippery stones to an elevation of a thousand feet. Besides this she has to pound the rice with a heavy wooden stamper which violently strains every part of her body. She begins this kind of

labour at nine or ten years of age and it never ceases but with the extreme decrepitude of age." In Thomson's "Land and the Book" he says the Kurdish women get up at midnight to climb the mountains to bring down their loads and adds: "In the early morning I often saw the women looking like loaded beasts coming down the precipitous mountain path, one after another, spinning and singing as they came. I often saw women with great paniers on their backs and babies on top of these or in their arms, going four days over that fearful Ishtazin pass, carrying grapes for sale and bringing back grain."

When the wandering Arabs are moving, the men mount their camels and laden with their guns they start leaving the women to take down the tents, fold and pack them, to look after the herds and do all else that is to be done. A very recent traveller writes that "In no other place in the world have I witnessed such heavy work done by women and girls as in the villages in the Himalayas. From early morning till late at night little girls, young, middle-aged, and old women bend under loads of stone, bricks, lumber, and earth, as they trudge up the steep mountain roads to buildings that are in course of construction, or to remove granite boulders that have been blasted out to make a foundation for some structure. Not less than one hundred and sixty pounds must be carried

at each load to insure the daily wage of five cents for a girl and eight cents for a woman. I met a slender child of ten years bending under a basket of bricks that she was carrying up the mountain side. It was held on her back by a strap drawn across the forehead; the pupils of her eyes were drawn out of place by the strain of the loads she carried. She placed her basket on the ground; two gentlemen of our party tried to lift it, which together they did with difficulty. I shall never forget this frail little form, bare-footed, thinly clad, and underfed as she readjusted her load and trudged up the steep hill beside two old women similarly laden" (Mrs. Helen M. Gougar).

The story of women as beasts of burden as it is going on to-day might be carried on *ad infinitum*. Every one who visits Europe knows the heavy burdens the women bear. The German peasant women carry packs on their backs that would outweigh the knapsacks of many soldiers. There is no form of work that life demands that woman has not worked at; she has borne her part in mines, foundries, rolling mills and factories. She is sailor, fisherwoman, hunter, hod carrier, builder and stone worker, and she especially differs from man in that she can turn her hands to a dozen trades and do them equally well as he does one. Almost every woman to-day who is

bringing up a family and doing her own work is the mistress of many occupations. She is home maker, housekeeper, dressmaker, sempstress, laundress, baker, cook, scrubwoman, nurse, preserver, and often milliner, nor does that tell the whole tale, while her husband can follow but one calling. Two reasons have been given by man to account for his putting on woman the heaviest and most disagreeable labour while he reserved for himself such as could be done by the horse or bullock. One is, that being bought she must work, and the other, that the Creator intended that she should suffer much for the sin of Eve in seducing Adam.

The question is no longer what has woman done for humanity but what has she not done? Where would the race be if it had not been for her ceaseless activity, her versatility, her resourcefulness, her inventive ability, her helpfulness, her love of beauty, her self-sacrifice, her devotion, her loyalty, her love. There is no field in human activity in which man has been the pioneer except in the devising and inventing of weapons of destruction. Every craft that is practised to-day, every mechanical principle was evolved by primitive woman. When she wove her patterns with unfailing exactitude she gave the first lessons in arithmetic. When she made figures, squares, parallelograms and polygons she elucidated geometry. In her

familiarity with plants she learnt their medicinal properties and laid the foundation of therapeutics. In her quarryings among the rocks to make her implements she learnt what uses they could be put to and which would or would not bear the action of heat. She thus laid on a firm foundation the basis of all arts, of agriculture, manufacturing, engineering, science, medicine, transportation, and government. She ever was and is the patron of religion, not because, as man says, she needed something to lean upon, but because of her gift of love, that slender but golden thread that connects earth with heaven, and she was made to suffer for it by the unspiritual sex, by being hunted as a sorceress and burned as a witch.

When man took over the reins in his hands he found a sub-structure solidly laid. All he did was to build on top, but he is a monopolist by nature, so he crushed woman down and claimed the whole and thoroughly believes that he did it all. But man is only the father of militarism. Such a measure of civilisation as we have to-day is wholly woman's gift, whether she did it directly with her own hands and head, or whether indirectly, through her influence over man by subduing his spirit and guiding his footsteps into the ways of peace. In all that represents true progress the world deteriorated from the time of the patriarchate till the twelfth century of the Christian era

when woman, in a slight degree, began once more to assert herself as "the balance wheel of the biological system."

It is in his weakness that man shows his strength, in the fact that he responds to the slightest influence of woman, and that, as that influence grows in strength, he sinks into her hands, and is swayed and moved and governed and led by her decrees; in the fact that every man, so long as he is ordinarily normal, is under the influence of a woman in one relationship or another and cannot live without it. He seeks her as the moth seeks the candle, by a law as inherent in his nature as the law of gravitation in the physical world. As the Creator used the female to call the male into physical being, so he endowed woman with the qualities that could civilise and then spiritualise him, and only through her and by her can he reach his highest potentialities. In every regard she is his biological superior and he himself proclaims it unceasingly and yet does not know it; "the hand that rocks the cradle is the hand that moves the world" is his proverbial acknowledgment of it.

The statement that woman has nothing to show as done by her for the advancement of society is based upon the period of her oppression and exclusion and is as untrue as it is discreditable to man. What he has done he accomplished only after she had paved

and prepared and pointed out the way, but even his superstructure was built by her labours and could not have been done without them. His very fighting, which he never ceased following, rested on her back and head and arms and drew its support from the ceaseless toil of women and babies and the looms in the kitchen. It was the peasant women of France who largely paid the indemnity of the Franco-Prussian War in 1871 with the money taken from the toes of stockings, and it is the women of that land who have made her one of the richest countries per capita. It is largely due to the labour of the German pack woman "who is driven from the age of fourteen till she reaches her second childhood," that Germany in thirty years has become a great industrial power, and it reflects no credit on the German nation that it holds its women in so low esteem. But Germany reaps its reward, for except as an industrial and military power she has no standing among her sister nations; no romance, no history, no poetry, no art, no beauty, no gallantry, no tenderness, no social *éclat* is associated in the foreign mind with her. Her level is beer, the sword, and the Hausfrau, so true is it that the measure of the standing of a nation is the standing of its women.

It is woman everywhere that makes man's progress possible by lifting from him the multitudinous bur-

dens of living and leaving him free to follow his one calling. If woman can show little scientific research, few pictures or works of art or sculpture or books written, let us learn from M. Jacques Lourbet the reason: "Let no one insist longer on the modest contribution of woman to the creative work of art or science. She suffers to this day from the ostracism of centuries that man has imposed upon her, from the network of exclusions and prohibitions of every kind in which she has been enveloped and which have ended in producing that apparent inferiority, which is not natural but purely hereditary." In America in 1855 there were only six colleges for higher education open to women, and at a convention of the teaching profession, the generous American men "who spoil their women" are on record as saying that "Culture for women should never develop into learning. Only an unwomanly woman would try to become learned, and she would try in vain, as she had not the mental ability of a man." But man used her labours unsparingly to get the equipment that enabled him to do anything that he has done and at the same time drew his inspiration from her.

As a ruler woman has played no insignificant part in history although her opportunities have been limited owing to the world's view of man's supremacy. "The kingdom of France" says the chronicler

Froissart, "is of such great nobility that it must not be suffered to pass by succession to the female"; and another adds, "The daughters of France are perpetually debarred from the crown by custom and by special law of the House of France, founded on the pride of the French, who could not bear to be ruled by their own women folk." In view of the fact that France has had more queen regents than any other country of Europe, and that her kings ran her to ruin and destruction, for never was there more complete absolutism than under Louis XIV, these statements bring us face to face with another of those ridiculous situations in which man's intellectual grandeur has turned a somersault in deference to his vanity. The writer who said that women were " debarred by custom and special law " used man's prerogative to distort a fact in support of his conception of male superiority, for every one knows that the Salic law, which in its beginning was merely a tribal rule to prevent property from passing out of the gens, was expressly enacted because of the ambition of an uncle who wanted the throne in place of the rightful heir, his niece, and who took advantage of her being a woman to wrest it from her.

The emperor Charles V, the most astute ruler of his day, a man devoid of sentiment when his interests were at stake had such faith in the ability of women

as rulers that he appointed three successively as regents of the Netherlands and the last one held it till her death. Had Margaret of Parma not been interfered with she would have settled the differences there with less bloodshed.

From the Norman Conquest in 1066 to 1801, England had four great sovereigns, two of whom were women. Her present greatness is due to the political acumen and sagacity of Elizabeth. When that young woman succeeded to the throne, England was a third if not a fourth rate power. She was on the verge of bankruptcy and in the throes of a religious revolution and her population was only four millions. A more unpromising condition it would be hard to find. Turn where she would Elizabeth found difficulties on every hand. But after a reign of forty-four years, during which only eleven parliaments were called, a rule, therefore which was personal, she left the country occupying the foremost rank in Europe, and she left her mark so indelibly upon it, that it has never lost its place. She settled the religious question absolutely, she paid off the debts of the crown without burdening her people, she kept war without its borders, and she made her mistress of the sea. The privileged classes feared her, the middle and lower classes loved her. She was never ruled by a minister; Cecil was her adviser but he could not control her.

History records that he frequently wrung his hands in despair and even wept because his mistress persisted in following the dictates of her own mind in opposition to his wishes and judgment.

In an experience of her early life when Elizabeth was only fifteen, she baffled and humbled the wisest diplomat and ministers of Edward VI, when they were trying to entangle her into an admission of a knowledge of a conspiracy. Alone, without an adviser or even a friend to counsel her, she completely outwitted the man who had grown old in the management of affairs, and who lived in her home for weeks, with his wife as her sole companion, in the hope that in an unguarded moment the young girl would commit herself. The girl, who at that tender age could so conduct herself through a delicate, and extremely trying and dangerous position, did not need in her maturity to put herself and the affairs of her country into the hands of any man.

For one hundred and fifty years before she came to the throne the voice of culture had been silent in the land, but under her firm rule which secured peace, and her personal influence, for she was not only one of the most brilliant and accomplished women of the age, but she was the intellectual equal of the most intellectual men of Europe, literature burst its bonds and flooded the land with its classics. Immortal

names had their birth then and the Elizabethan Age will shine with a radiant glory till the end of time.

Nor was it a mere coincidence that the next great burst of intellectual grandeur was in the reign of the late Queen Victoria. The field in this case was broader, literature, art, science, and splendid accomplishments in inventions and public utilities—telegraphs, cables, railways, postal service, and innumerable others. Previous to her no king that ever sat on the English throne ever accomplished the bloodless revolutions that Queen Victoria did. In every department of the national life her reign was one of true progress. In fact real progress can scarcely be said to have begun till her advent to the throne.

No man ever expressed the result of woman's influence more concisely than Mr. Buckle. He says, "So far from women exercising little or no influence over the progress of knowledge, they are capable of exercising and have actually exercised an enormous influence; that this influence is, in fact, so great that it is hardly possible to assign limits to it, and that great as it is, it may with advantage be still further increased. This influence, moreover, has been exhibited, not merely from time to time, in sudden, rare, and transitory ebullitions but that it acts by virtue of certain laws inherent in human nature; and, that, although it works as an undercurrent below the sur-

face and is therefore invisible to hasty observation, it has already produced the most powerful results and has affected the shape, character, and amount of our knowledge."

Nothing illustrates the truth of his remarks more fully than the nature of the progress made during the rule of the late Queen. It has already been remarked that all of the social sciences were born in the latter part of the nineteenth century, as well as many others, while those of an earlier birth had remained stationary from the time they were promulgated, some two thousand years ago. Fighting man had no time or thought for anything beyond the sword, that was his whole conception of governing, but the arts of peace have never flourished side by side with shot and shell; "man cannot serve two masters," construction and destruction cannot walk hand in hand, the things of mind and spirit cannot advance while the physical is being racked and torn. This is the philosophy of the reigns of those two great women, Elizabeth and Victoria, they gave peace with confidence, they governed with a firm and steady hand, the rule of force gave way to the rule of mind, and the magical effect of that relationship, little analysed, or regarded, of woman as the handmaiden of God, His chosen agent to control, subdue, and govern men's passions, raised up womanhood and humanised men's hearts.

Nothing else can account for the almost miraculous change that came over the spirit of life in the western world. Manners softened everywhere, violence slunk away, the treatment of the criminal, whom a misgoverned society had made, became more merciful, the labouring classes were no longer trampled under foot, but rose to such a sphere of influence in the affairs of the nation that one of their number now is a cabinet minister. Who would have imagined such a change possible just one hundred years ago! Contrast these pictures: John Stuart Mill writing in 1869 said, "Less than forty years ago in England men still held by law human beings in bondage as saleable property and might kidnap, carry off and literally work them to death."

The English court under the Georges was a cesspool of iniquity; under the gracious Victoria no shadow of scandal ever soiled its purity, and every court in Europe and social life everywhere was placed on a higher plane by a woman's rule. Her reign marked a new era in history. This old worn planet turned a new mile-stone and has taken on fresh life, full of promise for the future, and her son, the late deeply-lamented King Edward VII, followed so nobly in her footsteps that after a short reign of little more than nine years he passed to his rest, hailed by the whole civilised world with a title of

"Peacemaker," the noblest and most glorious that ever has been accorded to any sovereign since the beginning of the patriarchate. His life and his spirit have stamped themselves so deeply, not merely on the British Empire, but on humanity, that militarism has received its death blow, and every sovereign everywhere will have to emulate his example.

When we look at the herculean task that Queen Christina, the Regent of Spain, undertook and how nobly she conducted her heavy load for seventeen years under the most difficult circumstances, the question of woman's ability to guide can only be asked by the ignorant and unthinking. But the highest testimony is borne by John Stuart Mill because of the country and its attitude to woman. He believed that the place of ruler is woman's field par excellence, and says, "Especially is it true if we take into consideration Asia, as well as Europe. If a Hindoo principality is strongly, vigilantly, and economically governed; if order is preserved without oppression; and if cultivation is extending and the people prosperous, in three cases out of four that principality is under a woman's rule. This fact, to me an entirely unexpected one, I have collected from a long official knowledge of Hindoo governments. There are many instances: for though by Hindoo institutions a woman cannot reign, she is legal regent of a kingdom during

the minority of the heir, and minorities are frequent, the lives of male rulers being so often prematurely terminated through the effects of inactivity and sexual excesses. When we consider that these princesses have never been seen in public, have never conversed with any man, not even of their own family except behind a curtain, that they do not read and if they did there is no book in their language which can give them the smallest instruction in public affairs, the example they afford of the natural capacity of women for government is very striking."

This testimony from so unimpeachable a witness surely proves that her gift for ruling is biological. When we add to this the well known fact that Australia and New Zealand—two commonwealths where woman for twenty years has had equal voice with man in the management of the affairs of the state—have far outstripped all other countries in sociological conditions, no further argument is needed to show that there can be no real progress in the higher life where woman is excluded.

When we enter the field of philanthropy the scope of woman's activities is so bewildering that we can only give a casual glance at them. In the very word itself is found her influence on language for it is a comparatively new addition to it. There was no need for such a word for there was no such conception till

she began to inculcate the doctrine of love. The highest language had attained before was what expressed merely the coldly intellectual; the warm, the vitalising, the spiritualising are her gifts to it. For ages, doubtless, woman had been carrying on her private ministrations to those in need, helping her over-burdened sister in times of sorrow and sickness, but it was not till the Victorian era that her influence over man became great enough for her to undertake any organised relief on a large scale, and strangely enough she used her efforts first to mitigate the sufferings of him who had so long abused her.

When Florence Nightingale took her little band of women to the Crimea she had no predecessors. The path of war was beaten into solid granite by the ceaseless march of armies during the centuries but the path of mercy had to be hewn out of the trackless forest and a woman did it. Centuries of fighting had come and gone but sympathy, love, service was the new Gospel of woman and bandages for the open wounds, tears for the suffering, and words of comfort to light up the dark "Valley of the shadow of death" when succour was in vain, came from the heart of a woman. Hospitals, homes for the aged, the friendless, the deaf, the dumb, the blind, humane and anti-cruelty societies are all woman's work. We can all remember the ferocity with which inhuman men beat their horses through whose patient toil they earned

their daily bread, for the male is instinctively cruel. As soon as a boy can throw a stone he kills the birds and the frogs in the pond just for the pleasure of inflicting pain. The brutality of teachers as depicted by Dickens in an age upon which we have just barely turned our backs all tell the nature of the ruling power. But as woman has moved on in influence the children's day has come. No thinking person whose childhood began forty years ago can help comparing conditions as they were then with the present attitude; "suffer the little ones to come unto me" has become a living, vital influence under the fostering care of the mother of the race.

Visitors to Morocco and other eastern lands will find no charitable institutions, no homes for the old, unfortunate, sick or suffering, no efforts expended to make life a pleasant stopping place by the wayside. On the contrary the prisoners are left in gaols to starve to death unless they have friends to care for them or the western visitors send them food from the hotels. In India women received no medical treatment, for no man dared approach them and their own sex was steeped in ignorance, until the vice-royalty of the late Lord Dufferin, when Lady Dufferin issued an appeal for missionaries to have medical training. Such is the condition of life where woman has no voice and can exert no influence.

It is only of very recent years that youthful

offenders among ourselves were deemed worthy of the regard of the authorities, and that only when the women forced them to provide separate quarters for them that they might not be herded with those grown old in crime. The outcome of that movement is the juvenile court, and how reluctantly that was accomplished is evidenced by the action of an eastern city when the women petitioned the Council to make this provision. It was denied because the city fathers regarded it as the project of a lot of "foolish, silly, sentimental, childless club women." These men had not sufficient economic judgment to look at the situation on its practical side. Viewing the whole subject of rule from the level of expense, there is no question whatsoever that millions of hard-earned tax money are wasted annually because of man's incapacity. He lays the charge of extravagance on woman, for a scapegoat is certainly a necessity for him, but nature's biological provider was furnished with the instinct of economy and it is hers to-day just as it ever was.

Nothing shows more clearly the difference in the point of view of man and woman and the result of their methods than the following incident. Until very recently women prisoners were searched by police officers. This was felt to be indecent by many women and the Woman's Christian Temperance Union of America took up the question of having matrons

appointed to look after and be responsible for female offenders. It met with great opposition and one of the reasons given was that only muscular men could handle such women. A truly biological argument! The union, however, was so determined in the matter, that in one city where the poverty of the municipality was pleaded—a municipality, by the way, that is in a chronic state of canker from "graft"—they paid the matron's salary for a year themselves in order to effect the reform.

The matron who told the incident said the policemen had opposed her because they claimed that she had not strength enough to search or manage these belligerent women, adding, "Well, if you could see one woman who comes in here three or four times a year, 'Old Sal'! They told me it always took four policemen to bring her into a cell, and usually they got their faces scratched. One morning these policemen stood there radiant, saying: 'We have got her this morning, and we would like to see you bring her in; if you can do that we will not oppose you any more.' The chief offered to send two men to take care of me. I said, 'I don't want them.' So they let me go alone. As I came to the cell I rapped with the key, and opened the door, and there in the long, dark, narrow cell crouched the woman, looking more like a wild beast than a human being. She was just ready

to spring, as she was expecting the policemen, and cried out, 'Who are you?' 'I am your friend.' 'No, you are not; I haven't got any friends. I thought something was queer when somebody rapped at the door; I never had that done in all the times I have been in here before. Who are you anyway? a policeman?' 'No, I am a policewoman.' 'Oh, I didn't know they had any such things.'

"I looked down into her eyes and called her by her last name with a Mrs. before it. 'Who told you that; I have not heard it before for forty years.' I said, 'You know you have got to go into court in a minute and you are not fit to go,' and I began to smooth her hair. I took a pin out of my own hair; she hadn't a button nor a pin nor a fastening of any kind to her clothes; she sat there tugging and holding them together, and as I tried to arrange her garments she said: 'Tell me what you're up to, tell me what you mean?' By and by, looking into her eyes, I said: 'Do you remember the first time you were ever in a police station?' 'Oh, God; don't I remember it!' 'How old were you?' 'I wasn't sixteen.' 'How old are you now?' 'I am more than sixty.' 'How many times have you been in these places?' 'Oh, I don't know; I guess God don't know, it is so often.' 'Look here, Sallie, if I had been there that first morning—do you remember how you felt?' 'Ah, I was almost

scared to death; I cried all night.' 'Sallie, if I had been there then and had wiped the tears off your face, if I had put your hair up and put my hands on your shoulders as I have now, what would it have meant to you?' 'Oh, I would never have got back again, but nobody ever cared.'

"'Now, let me tell you, Sallie, I want you to do something for me; I want to get a woman to go into these places to care for the women in the way I want to care for you; wouldn't you like to do it to help me?' 'I would do anything I could to help you,' she said. 'Now, the policemen say I can't bring you into court this morning.' 'They don't know what you can do.' 'Will you go quietly with me?' 'I will do anything you tell me to.' Then, after a minute, I said to her, 'Sallie, do you remember your mother?' 'Oh, God, don't talk about it; she's dead long ago. I suppose she died before I was seven years old.' 'Was she a good mother to you, Sallie?' 'The best that a child ever had.' 'Did she ever pray with you, Sallie?' 'Oh, don't! You will kill me if you talk about it.' 'Sallie, I am going to pray with you,' and with my hands upon the poor head I lifted up my voice to Him who is not willing that she should perish—that any should perish.

"Oh, how pleasant it seemed to us that morning; it seemed to me that instead of my hands upon her

tempted, tired head there were the hands that had the nail-prints in them. She said, 'I feel like another woman.' 'They are calling us now; we must go. You will remember, now, what you have promised me?' 'I will remember.' I said to her, 'Shall you take my arm or shall I take yours?' She looked me over and said, 'Well, I am about three times as large as you; I guess you'd better take mine.' So we went into the court. They said they would have cheered us if it had been proper. A policeman swore a round oath and said I had bewitched Sallie, but one keener than the policeman said, 'She's got the touch of the Master.'"

It would be idle to attempt to follow woman into all the ramifications of her various activities of helpfulness, service and love which includes all living things, man, child, and beast, and every variety and form of need. The fact that of her own native instinct, as soon as she dared, she directed her feet and hands to the service of others tells its own story. What has been lost to life by her exclusion from all spheres of influence and by the dragging down of her nature can never be reckoned. When the Almighty made man He never intended that His beautiful earth should be disfigured by prison bars, and bolts and locks, by fetters and chains and dungeons, nor was it in the days of the matriarchate.

Misrule called into being vicious passions, and "man's inhumanity to man makes countless millions mourn."

What appalling sums of money are spent annually to punish crime while thousands of people in every large city are living in conditions not fit for beasts and the breeding of criminals is thus continued. If man had started factories for the express purpose of producing and perpetuating this class he could not have done it more effectually. With his right hand he created the conditions that with his left he tries to cure by reformatories, juvenile courts and parental schools. But an enslaved, degraded womanhood is the cause of it all. He "sowed the wind," and assuredly "he is reaping the whirlwind."

Go into any well-stocked library and you will find a long list of books written about woman; written from every conceivable point of view, and her condition in every land and age depicted, but seek for a corresponding catalogue about men and you will find that it does not exist. What does this mean? Was the Creator so incompetent that He made the mother of the human family to be a problem? Why should her weaknesses and moods and tempers be a perennial subject of discussion by newspaper and magazine? The female is not a problem in the plant or animal world. All that comes to maturity and is of use in the plant world is female, all the business of life in

the animal world is done almost entirely by the female and she holds supreme sway. Did the Maker's hand lose its cunning when He made the human female?

No, man forced her into an unnatural condition, he forced upon her unnatural views of life, he distorted and contorted and prohibited till he reduced her to a state of inanity and almost imbecility, he made of her a problem that he is utterly incapable of solving, and she herself is so psychologically victimised in consequence that as a sex, if it was not for the "saving remnant" she would scarcely be able to work out her own salvation, and so little does man know what he has done that every step of her upward path is hailed with jeers and flings and epithets, for "old maid," "blue-stocking," and "suffragette" are merely male terms of disapproval for women whom they cannot control.

Woman's crowning work for humanity remains to be told. On the subject of the influence of Christianity on the condition of woman there are three different points of view. Man claims that her present status is due to it; woman says that it placed her in complete subjection to man, and left her not his slave but his obedient servant; and the third view is, that Christ was so indefinite that little could be gathered either from His teaching or His conduct as to what

He really meant. The subject is therefore controversial. Meanwhile the really pertinent questions have never been asked; namely, What man's version of Christianity owes to woman; What Christ's Christianity has lost because woman was not allowed to lend her voice to its interpretation?

In trying to see what Christ really did, let us begin with the third statement on the controversial side, namely that His teachings were vague and indefinite and that He left the subject, so to speak, in the air. Much of the misunderstanding and false teaching that has so delayed the progress of mankind in the higher life is due to finite wisdom trying to measure infinite wisdom and finite methods being attributed to the infinite. The Eternal we are told is all powerful and can by one word of command accomplish His will. He sent His son into the world clothed with the same power so that He turned water into wine and fed a multitude with five loaves of bread and two fishes.

A Christianity has been presented to mankind for their acceptance based on miracles, miracles, too, that for the most part were worked only on the low plane of creature wants and the physical. If Christ was a miracle worker why did He not convert the hearts of men? He could as easily have done that as to open the eyes of the blind. But He not only did not do it but He Himself fell a victim to the envy and jeal-

ousy of the governing and priestly classes. Whether or not the divine Man worked those miracles that are recorded is not a matter for discussion here, nor indeed does it matter at any time or in any case, the point that it is needful to grasp, is that the Bible, old and new, presents a supreme governing power working through and by the natural law of cause and effect.

Above all things else God is a God of system, of order, of justice; otherwise He could not be a God of perfect love. First the sowing, then the reaping, and only if we sow plentifully do we reap plentifully. This is a natural process. Christ came into a world where woman was despised and where men were taught that she was the source of all evil. He knew perfectly that this was subversive of His Father's creative work, and that the human race would never be spiritually enlightened but would grovel on the low plane of the material so long as woman was abused and without influence. But He wrought no miracle to lift her up, He did not even choose her among His disciples, because He knew it would be useless. God's plan as to mankind was to create a being who by the natural process of evolution would work out his own salvation. He endowed the two sexes amply for the work He set before them, but He made them free will agents to work out the plan in accordance with His instructions, or to accept the consequence should they depart from them.

Being a God of system He planted the seed, being a God of justice He grants the harvest in accordance with the kind of seed planted, and being a God of Almighty power, through His immutable law of cause and effect He will compel man at length to accept His will, however much he may experiment and try to engraft his views on the divine fiat. Christ's whole ministry was only a seed time. He taught by example and precept and He limited Himself to such teaching only as had to do with righteousness and sin. Again and again His enemies tried to entrap Him into expressions of opinion on legal or governmental affairs that might be construed into criticisms that could be used to His undoing, but He rose to heights so far above them that He silenced them. His mission He said, "was to call sinners to repentance" and the only laws He gave were, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." These two laws are all-embracing and are sufficient for time and eternity.

With such instruction there can be no charge of indefiniteness. His omnipotence is shown in the comprehensive simplicity of His doctrine. He was no meddler with the daily life of man. He did not dictate what he should eat or what he should drink, or

what he should read or how he should amuse himself. He who clothed and embroidered His earth so gorgeously with a multitudinous variety of form and colour did not rant about woman's extravagance or love of beauty. He set no limitations to pleasures and enjoyments except as they were limited by the law of love from God and man. On the few occasions on which He did express Himself on earthly institutions it was to increase liberty. He did not observe nor did He require His disciples to observe the strict regulations of the Jewish Sabbath, but on the contrary He set an example and taught a greater liberty and pleaded that people should be guided by common sense and do those things that it was expedient for them to do.

He ignored the Jewish doctrine of unclean foods and ablutions and taught that it was what came out of the mouth and not what went in that defiled. He pleaded for childhood and He struck off the fetters that bound woman and set her free. He made her co-equal with man in the home, "they twain are one flesh;" He made her co-equal before the law and declared one moral code for both, "he that is without sin among you, let him first cast a stone." He bade her seek the cultivation of mind and spirit, which man had prohibited her from doing, by His reproval of Martha when she complained that her sister was

leaving all the work for her, by saying "Martha, Martha, thou art careful and troubled about many things: But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."

There is no indefiniteness about these teachings, nothing could be more explicit, and His teachings breathe the largest liberty compatible with the highest righteousness. He gave absolute freedom to every being that walked this earth, freedom with love for "love is the fulfilling of the law." Every nation that has violated this fundamental law by enslaving its fellow-man regardless of colour or condition has paid a heavy penalty. With the Maker of all the earth there is no black nor white nor yellow, they are all one in Christ Jesus and man must bend to His will. America, less than fifty years ago fought one of the bloodiest wars that ever stained the pages of history for its violation. The Dutch South African republics and Spain had to yield up their territory for abusing their fellow-man. The other nations called them wars of aggrandisement and commercial greed, but God uses men's frailties to work His ends of righteousness and justice. All nations and all religions abused woman. The Canons of the Christian church following Paul's teachings nearly choked Christ's seed when at the Council of Macon they discussed whether she

had a soul, and in the first quarter of the ninth century they denied to her all further ministrations in the church. Paul's teachings then had full effect, woman was reduced to absolute silence and what happened? Then followed the Dark Ages, from 800 to 1100, the darkest period in European history which was pierced at length by the Renaissance.

Man's claim that Christianity as he interpreted it lifted up woman to her present sphere is based on the purest sophistry and is to be classed with his claim that he made his civil laws to protect her. But granting for argument's sake that his deformed Christianity had this power which he claims for it, then he must also grant that Christianity stands for the highest womanhood. Why then has he obstructed? Why did he hold out against opening his universities to her until she forced their doors, and why does he now claim that to extend the ballot to her would be to admit an evil of untold possibilities? In the first case he feared for his dinner, in the second he fears for his power, so he resorts to sophistry and tells her that she is reserved for higher things and that politics are too filthy for her disregarding the fact that where the greatest filth exists that is where she is most needed.

Woman's claim that Christianity worked her an evil is borne out by the Epistles, by her still being

kept largely in silence in the churches, by the "obey" of the marriage service and by what immediately followed upon the Pauline teachings. Rome, then still the mistress of the world, early in the Christian era granted her equality. "Led by their theory of natural law, the jurisconsults had at this time assumed the equality of the sexes as a principle of their code of ethics," but Christianity stepped in and undid what Rome had done. All writers who are qualified to speak on this subject agree that legislation based on the Canon law dealt harshly with woman. The fathers of the early church represented her as all the earlier creeds had done, as a source of evil and a menace to man.

It cannot be wondered at that men inherited this belief, so persistently was it taught by the priestly castes for ages, and as they monopolised all learning they were the only guides the public had. It is this blind acceptance of old beliefs that has perpetuated most of the ill in the world. Mankind is conservative and indolent, it is so much easier to accept what is irrational than to think out the truth and face the opposition with which it is always met. Christianity is, therefore, to some extent, the daughter of its predecessors so closely and inseparably are the different phases of human thought and action bound together. There is no past so remote that it has not become a

part of the present and that it will not go on forever.

Woman's debt to Christianity, as it has been taught, is much less than has been claimed for it, while it, on the other hand, owes much to her. All through Christ's ministerial career He associated Himself closely with women. On His human side He was dependent on them as all men are and on His spiritual side He received from them support, consolation and an understanding of His nature and mission, that His chosen disciples were totally incapable of giving to Him, even to the very last. It is no detraction of His divinity to say that when He took upon Himself the nature of man that He also took upon Him some of the weaknesses of the flesh. The physical man hungered and suffered and wearied, and the spiritual man must have groaned many a time at the almost utter hopelessness of the effort to make those men grasp His doctrine sufficiently to perpetuate His ministry. Indeed, His groans on one or two occasions found audible utterance, for He expressed His astonishment at their dulness by asking, "Are ye so without comprehension also?" and again "Perceive ye not yet, neither understand, have ye your hearts yet hardened, having eyes, see ye not, and having ears, hear ye not, and do ye not remember? . . . How is it that ye do not understand?" And to Philip who on one occasion was spokesman for the twelve he said,

"Have I been so long time with you and yet hast thou not known me?"

But how was it with woman? From the very beginning she understood Him, guided by her intuition, her deep insight which abuse had not wholly obliterated she recognised the divine in Him. She needed no years of instruction to inform her, for from the outset of His ministry to the time when the world saw Him no more, she clung to Him, ministered unto Him, gave of "her substance to Him," honoured and revered Him, satisfied if she might but "touch the hem of His garment," anointed His feet with ointment and wiped them with her hair. No service was too lowly for her if she could but do Him reverence, no honour too high to bestow upon Him, no sacrifice too great to make for Him, and in all the trying scenes of His life, in His death and burial she stood faithful.

Not one word of criticism, not one sneer or jeer, not one word of doubt is on record as made by a woman against Him. She wept and sorrowed and mourned, but she had no voice in the land or the laws, and she would have been scorned if she had dared to raise her voice to ask that Jesus be set free instead of Barabbas. Even the wife of the Roman governour, who had no part and probably no interest in the quarrel of the rival religious Jewish factions, with

her woman's intuition, warned her husband not to give judgment against that "just man." But because woman was powerless, because she was of no more account than her sister of Morocco to-day, the greatest tragedy that the world ever saw or ever will see was enacted on Calvary.

Woman while He was on earth and walked among men received His esoteric message, but His chosen disciples whom He had laboured so hard to instruct, did not get beyond the exoteric message until after His ascension, when the Holy Ghost descended upon them on the day of Pentecost. Among those disciples there was but one who was spiritually minded, but even he was not equal in grace to Mary Magdalene. Of the others, one was a traitor and one a sceptic. In the supreme hour of His life they were not sufficiently in sympathy with Him to watch for an hour. At the last supper so little did they understand the import of what was happening or the awful solemnity of the occasion that, "there was also a strife among them, which of them should be accounted greatest," and when He went into the garden of Gethsemane and leaving the disciples to await His return He selected three to go with Him and be near Him in His hour of agony, He told them that His "soul was exceeding sorrowful, even unto death," and said "Tarry you here and watch with Me," and He went

a little further to be alone with His God, and when He returned He found them asleep. How much of unspeakable sorrow must those words have contained that He addressed to them! "What, could you not watch with Me one hour!" and "They wist not what to answer him." Again He went away and again returned to find them sleeping, and still a third time, and He saw the hopelessness and said "Sleep on now and take your rest."

Three years had not been enough to give those men keen perception, or to awaken in them a spark of that divine sympathy that bears the sorrows of others. The nearest Peter could approach to it—and he was one of those selected three—was, an hour later, to draw his sword and strike. Surely the Betrayed Man must have grieved within Himself! But had He selected at random any three women from among the crowds that followed Him and taking them with Him, said to them that His "soul was exceeding sorrowful," would He have had to ask them to watch with Him. No. There would have been tears for His tears and souls too, that were "exceeding sorrowful," and this it is that exactly measures the difference between man and woman. With the one, love and its manifestations, sympathy, is biological, with the other it is acquired. There can be no argument about the relative superiority of the sexes if the Gospels

are read aright. There can be no question about what woman stands for, for "he who runs may read."

One of the twelve betrayed Him and the others thought only of their own safety, "and they all forsook Him and fled." Peter afterwards seems to have got up enough courage to follow Him "afar off," but it was curiosity that led him "to see the end," and as soon as he was identified as one of His followers he "swore and cursed and denied it." All through His trial not a disciple stood by Him, when He was being led to the place of crucifixion not a disciple, but "There followed Him a great company of people, and of women"—not worthy of being accounted people—"which also bewailed and lamented Him," and the last words He addressed in a public way were to them on that occasion: "Turning unto them" He said "Daughters of Jerusalem, weep not for me."

The only disciple who was present at the crucifixion was St. John, but women "who had followed Him from Galilee were there." They could not bear to leave Him for they lingered on into the night and were the only ones, who, together with Joseph of Arimathea and possibly Nicodemus, knew where the body was laid. They remained that they might know, for they wanted to embalm Him. Then they hastened away to grind and prepare the spices, for they must not break the Jewish Sabbath which was fast

approaching, but as soon as it was over at midnight of the following day they started back to the sepulchre, to perform that last mission of love, wondering by the way, who would roll away the stone from the door. But when they found the tomb empty and the angel who was there reminded them that Christ had told them that He would rise again on the third day they believed and were satisfied. The great fact of the Resurrection, was, therefore, first announced to woman, first by the angel and then the risen Lord Himself appeared. He did not appear to any of His disciples till, by His command and that of the angel, they had been told by woman of the Resurrection.

There was no doubt in the minds of those women that it was the Master Himself whom they had seen and spoken to, but when they told the disciples "their words seemed to them as idle tales and they believed them not." Though all that had happened had been foretold to them by Christ they were so slow to believe that He "upbraided them with their unbelief and hardness of heart because they believed not them which had seen Him after He was arisen." The first two of His band to whom He appeared walked and talked with Him for some distance and did not recognise Him. It was not till they had stopped for the night and "sat at meat" and "He took bread, and blessed it, and brake, and gave to them," that they knew Him. They went and told

the others and while they were relating it "Jesus, Himself stood in the midst of them and said unto them, "Peace be unto you." But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of broiled meat and of an honeycomb. And He took it and did eat before them. . . . Then opened He their understanding that they might understand the Scriptures." Thus hardly did these men accept a spiritual fact for which they had been three years in special training, a fact of which woman was convinced in a moment because she shared, to the extent of maternal love, in His divinity. With her the seed had been implanted and once there nothing could destroy it.

There is a marked parallel between the conduct of the Son and the creative work of the Father which, in the case of the Great First Cause could not be merely incidental. He created the female first and working through her as His agent He created the male. Her connection with the divine Architect was direct and consequently she had some spiritual and altruistic endowment. Man's connection was mediate

and his moral and spiritual qualities were to come to him through the influence of woman. For this reason she was given the power of selection and the power of ruling. With maternal love and intuitive insight there was little danger that her rule would be an abuse of power, and the Edenic legend and conditions as represented in the early Homeric poems, and other testimony to the same effect that comes from countless different sources, all point to her ability to do her God-given work. But muscle subverted God's plan with the consequences which we have seen. When Christ came He sought by His teachings and example to restore her to her former position. By revealing His Resurrection first to her, and using her as the means of announcing to the disciples and the world the triumph of the power of Light over the powers of Darkness, He put her in the chief place in the second dispensation, as His father had done in the beginning. He is represented as the Son of a woman, but not of an earthly man and His life shows that He inherited none of the distinguishing qualities of man; His gentleness and strength, His firmness and love are those of woman as she came from the hand of her Maker and which centuries of degradation had not destroyed, as her conduct to the Man of Peace indicates.

All through the Gospels the biological woman stands out clear and distinct from the biological man. Her recognition of divinity in the Man, her love, her

sympathy, her unshaken loyalty, her devotion, her self-sacrificing desire to serve Him in every way she could devise, her fearlessness in clinging to Him whom the rabble was reviling, her unwillingness to give Him up even after the grave had seemed to swallow Him, her almost instantaneous acceptance of His Resurrection by falling on her knees and holding Him by the feet and worshipping Him. If nothing else had ever been written the whole story of the plan of the Creative Mind is written there, the story of its subversion for a time by man, and the final determination of the Maker of the Universe to make His will be done by working through her, the only power on earth He could use to work out her own salvation and the salvation of mankind.

The early Christian church associated women in its ministry as its Founder had done. The immediate influence of His attitude towards her could not be overlooked. Moreover the struggling creed in a hostile world needed her, and man has never failed to make use of her when she could be of service to him. In the beginning immediately after the crucifixion when the revulsion of feeling won people over to the new religion, the church grew, as we learn from the Acts of the Apostles, by leaps and bounds. But sterner days were before it, when the new generation that knew not Christ nor Pontius Pilate had arisen and the spectacular and personal gave place to the theoret-

ical and invisible, and when the old creed gathering its force anew, determined to crush the heresy, it needed all of woman's devotion to nurse it through the swaddling clothes period.

As it became more and more organised on a worldly basis, as the Pauline theories became engrafted upon it in which marriage was decried and celibacy upheld and woman relegated to silence, subjection, obedience and inferiority, she was gradually driven out from its ministrations till finally everything was forbidden to her and she was not even allowed to sing in its services. But though the church of Christ, so-called, reviled her and put her under the ban she continued as a sex to uphold its teachings, to maintain its precepts, and in her faltering, ignorant way to stand for what was just and right, humanising and merciful. There can be no doubt that had it not been for her the little of righteousness that for centuries was left in it would have disappeared and it would have tottered to its fall. Even to-day the churches might almost close their doors if it were not for her. Preachers occupy the pulpits, but in reality the women do the work of the congregation, and the cloth would not hold their positions for thirty days if it were not for them. To Christianity, therefore, as it has been interpreted, woman is a small debtor if, indeed the balance does not incline to the other side.

THE ADVANCE OF WOMAN

Christ's Christianity was based on love; love to God and love to others "as thyself." We have only to recall what the civil laws in the leading countries were at that time to see on what barren soil such a doctrine fell when woman was excluded. We have only to turn a page to see how His own people treated Him who came to them with the message "of peace and good-will to men," we have only to remember that the earth was full of violence, that nation warred against nation, tribe against tribe, and clan against clan, that slavery was everywhere, that women were bought and sold and widows burnt on funeral pyres, that Roman fathers had the right of life and death over their children, that female infants were put to death by thousands annually, to realise that love, outside of the mother love, was almost unknown. The governing classes, a handful of the population, held supreme command in every land and the spirit which guided them was one of unmitigated selfishness and of cruelty. For nineteen hundred years after the doctrine of liberty and love had been promulgated slavery continued and every species of torture that the mind could conceive of was inflicted by cultured and Christian men on their fellows.

The church having cleared its skirts of woman "because of her impurity and inherent wickedness" was free to work its own will and to teach its own Christianity. It organised itself as the state had, but

more firmly. Setting itself up as the successor and representative of Christ and His teachings, claiming to hold the keys of heaven and hell it wound itself inexorably round the lives of men and enslaved them soul and intellect. It held up before men's eyes not the love of Christ, but the terrors of hell and eternal damnation. Christ's vice-gerents were not infrequently men held in thrall by the basest passions, bloody, cruel tyrants who wielded the sword with the skill of veterans, who devised soul-sickening tortures for the body and following the soul to the other world doomed it to eternal torments in the name of a God of love. At best, they were, too frequently, but skilled statesmen and politicians who held their fingers over the political chess board of Europe, and who could move more subtly than their purely temporal opponents, because of the occult power they claimed to wield. Cunning, too, was man's Christianity for it held the masses faithful and loyal by a judicious admixture of severity and indulgence. It had studied biology enough for its own needs, so it winked at sin, as long as its own safety was not involved and sold indulgences and absolutions for currency and bought heaven. Truly it was a royal path for sinners with the "hall mark," the magic talisman called Christ upon it!

From the time of the renaissance in the thirteenth century, woman began to work her way slowly out of

the blackness that her exclusion from the ministrations of the church had brought upon her, and the effect of her influence, little as it was, begins to be seen in the early part of the sixteenth century, when men began to demand from the church the right of private judgment. That was the key-note of the Reformation. That was the leaven she had mixed with the dough. The history of that appalling struggle, fought in the name of Christ and about His love for man, a worthy successor of the crucifixion, which drenched Europe with blood for nearly three hundred years, gave a new version of man's Christianity, but it had no more of love in it than the old, but less of liberty for the masses, who, then as now, want their thinking done for them; less of art, less of beauty, less of poetry.

The Reformation was fought out for private judgment's sake but just as soon as it had established itself, it showed the stuff it was made of. Like the old it was man's conception. The private judgment cry had served its purpose and then went to the winds after it had foisted upon mankind another spurious Christianity, a dogma so devoid of love and liberty that the new fetters galled infinitely more than the old, and could only be fastened upon northern peoples living under inclement skies. Under the old the masses had absolute freedom, neither heaven nor hell concerned them. They gained the one and escaped

the other for a price, while the sensuous side of their nature was satisfied with beauty and gorgeous ceremony. Under Calvinism and Knoxism everything was taken and nothing given in return. All liberty was completely wiped out, all beauty destroyed, all grace, all joy of living, while an avenging God, as loveless, as cruel as its founders kept watch and ward over every word and act and harmless pleasure of His victims.

Under Roman Catholicism and Protestantism alike people were driven to the uttermost parts of the earth to find some corner where body and soul might find rest from the terrors of a distorted Christianity. America and white Africa were born of religious persecution. Little wonder Christ said as He turned to the weeping women who were following Him with broken hearts and crushed spirits to the crucifixion because they were so powerless to save Him, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For, behold, the days are coming, in which they shall say, blessed are the barren, and the wombs that never bear, and the paps that never gave suck." Well did Christ know that she alone would have to drink of the cup that He was drinking, for only love could taste its dregs. Woman has not only been the victim of man's domination in her own person, but infinitely worse than that, for every sorrow that touched man

that is born of woman has crushed her soul. Yet she dared not open her lips nor have a voice in the laws that controlled the lives and souls of those who came into being through her suffering. Love was silenced that pugnacity and selfishness might rule uncontrolled and unrestrained.

For two hundred and fifty years Protestantism which claimed liberty as its foundation stone has read its Testament and preached a doctrine of eternal punishment, of brimstone, of the fire that is never quenched and the worm that never dies. It has hugged that doctrine to its bosom and scented heresies, and no man dare occupy its pulpits and hint at the broader hope plainly, even to-day. Its preachers "roared sinners into repentance and women into convulsions," and led its votaries to seek heaven only that they might escape the pangs of hell. Meanwhile the "fields were white to the harvest" and the hungry were driven from its doors, for they wanted bread and they were "given a stone." It is well within forty years that the church has learned to preach the Gospel of love, and it would not know its alphabet to-day if woman had not wrought out her own freedom, and become the guider and to some extent the controller of man.

The whole Christian church even to-day teaches the monstrous doctrine, a relic of muscle, of the

penal sufferings of Christ, of a divine and loving father, a God of mercy and compassion, sending His Son into the world that He might be put to a cruel, ignominious death to save humanity. Man cannot interpret a Gospel of love except through a Gospel of physical force, and in his blind gropings after the spiritual he has magnified the incidental, the political assassination, brought about by the jealousy of the priestly and intellectual caste of Judea, till it has become his measurement of the mercy and power of the divine. But the shedding of innocent blood never has and never can save a sinner. It is the Christ love for suffering humanity, it is the beauty of holiness, it is the example of the perfect life that draws men unto Him, it is the "fruit of the spirit which is love, joy, peace, long-suffering, gentleness, faith, meekness, temperance, which was sealed by the blood of the incarnate Son of God."

Christ's Christianity is only beginning to be grasped by the church and as this new Gospel of love which is now extending its influence everywhere and is giving promise of working out the social and moral regeneration of mankind, is co-eval with the ascendance of woman, her humanising influence over man's nature, her dominance over his mind and spirit, it is the inevitable and unavoidable inference that until she was able to deliver the message given to her by

the angel at the empty sepulchre, "Go tell" and the Master's own, "All hail," it would never reach the world.

One of the most startling events in the world's history and certainly the most unique was done by a woman; the delivery of France by Joan of Arc has been the perennial subject of discussion ever since it happened some five hundred years ago. Wise men and learned have attempted to account for it, and essay after essay has been written to solve the riddle of her power, which was but the inspirational faith and belief in her own country and her own people, and her ability to impart this to others. The maiden of sixteen who undertook this task had been from her tenderest years a novitiate into the esoteric doctrine of the Christ and she believed Him who said "Whosoever shall say unto this mountain, Be thou removed and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass: he shall have whereof he saith." So it was unto Joan. In spite of all opposition by her father and family, by the generals of the army and the government, she carried out her will. This simple, gentle, country shepherdess compelled all opposition to give way. Her father to whom she had confided the divine summons she had received said to his sons, "If I knew of your sister's going, I would bid you drown her; and if

you did not do it I would drown her myself." But neither threats nor fear turned her from a purpose which she was unable to resist and two of her brothers went with her. Had she consulted her own will, "assuredly," she said, "I would far rather be spinning beside my poor mother, for this other is not my condition; but I must go and do the work because my Lord wills that I should do it."

She raised the siege of Orleans and had the king crowned at the very moment when France had given up all hope and was about to become a province of England. And what was the result? After making her path one of difficulties and in the end preventing her full success, her own country, which she had been the means of delivering, after subjecting her to a long imprisonment, handed her over to the inquisitors who, after a trial of five months, during a part of which time she was kept in an iron cage, and afterwards in a dark room in a tower of a castle with her feet in irons, which were fastened by a chain to a piece of wood, and watched over day and night by several soldiers of low degree, she was finally handed over to the English, who burnt her as a witch in the market place of Rouen. Thus man has ever abused her whose maternal instinct has brooded over the earth and world, and had it been free would have lit up many a dark path and loosened chains.

IX

A LAST WORD

THE twentieth century of the Christian era is, unless all signs are false, going to be women's century. All over the western world even as far towards the Orient as Turkey, yea, even in the Orient itself women are, as of one accord, gathering their forces to fight the great but bloodless battle of Armageddon, for the right to take their place in the world and to unite their endowments to those of man for the benefit of the race. Spasmodically, here and there, they have asked before and have been silenced, and there are prophets among men who prophesy that this movement will go the way of the others. But the gift of prophecy is as rare as all other good gifts while the false and particularly the superficial prophets are to be found on every corner, and Christ warned the world against false prophets: "Many shall come in my name." These superficial would-be leaders, who say that the home is woman's place and that by an inherent law of nature she cannot rise above it, do not because they could not explain how she has accomplished her present status with all the forces of organised society, religion, laws, institution, prejudices, and the vast body of her own inert sex opposed to her.

A LAST WORD

The present movement has all the ear-marks of success. It differs from all its predecessors in that, without concerted action to begin with, it is unanimous in every land and that the best women, the sincere, earnest, intellectual, and the real lovers of humanity are behind it. It differs too, in that concerted action did not take place till women felt that they had fitted themselves by taking advantage of all the opportunities that were open to them to improve themselves, and by forcing others to open that were denied to them they realised their strength and moved on to greater and greater strength till at last there is no avenue in life where their influence is not a deciding factor. Thus they have realised and attained that faith which bids yonder mountain of prejudice to remove "and be cast into the sea." The cry that has delayed their progress beyond all others is the man cry of "Unwomanly" and "Unfeminine," and women are timid by long inheritance, and accustomed to look at themselves only through the eyes of men. The real spirit that animates the movement is drowned in the noise of the louder cry which, too often, like "the loud laugh that speaks the vacant mind," has nothing to stand on except the unaccustomed.

To be womanly and feminine from the masculine point of view is to be flexible, yielding, amiable,

sweet in temperament which means to be weak in character, to have no strong opinions, none certainly that do not defer to man's, to be clay in his hands that can be moulded, to give him tenderness and affection but no opposition, to be clinging like a tendril and by no means to suggest vigorous health, for the lover likes to feel that the girl upon whom he bestows his affection has to lean on him and needs his strong arm, though the husband may see it from a different angle when it means doctor's bills, nurses, sickly children and an ill-regulated home.

But this was not the woman of the matriarchate who brought the human family so far on its course and formed and held society together with the bonds of fraternity, equality and liberty; this was not the Roman matron, the mothers of those stern men who conquered and governed the world for centuries; nor the Spartan mothers who would look on a coward son with horror and shame; nor the early Athenian mothers who made the golden age possible; nor Queen Elizabeth, who resisted every effort of her minister to involve her people in war, when she knew that the health of the country needed peace; nor Queen Victoria who, by her uncompromising attitude raised the moral well-being of every western land. No weakness in ruling has ever been associated with that noble woman, for, again and again, she over-

ruled her advisers and saved the country from pitfalls and dangers into which they would have led it. God's woman was firm, strong, resisting evil, not with the sword, but in the strength of right-doing. Many a brilliant man has paid a terrific penalty for marrying his ideal "womanly woman," and his "grey hairs have been brought with sorrow to the grave," because he had not a son who inherited his qualities or who rose above the mediocre, for it is a matter of common observation that brilliant men are almost invariably the sons of strong-minded, capable mothers, irrespective of what their fathers were. Thus does nature protect her elect—woman.

The care of the race is woman's business, but the care does not consist as man says it does in bringing them into the world, nursing and clothing them till they are able to do it themselves. The care of the race begins with conception and ends only with the grave, nay, it begins with selection, for a debauched, diseased man is not fit to be husband and father but is the cause of a large proportion of the sickness in life and of early deaths. The human male is the only one who selects his mate and he has amply testified to his incapacity to do it for it is a well recognised fact that under his selection the race has deteriorated. The care of the race means the food, the clothes, the schools, the social system, the political

system, the laws. The care of the race is the whole of life just as to "love God and thy neighbour as thyself" is the whole of law. It is the multiplication of words that obscures issues and blinds the eyes. "Silence is golden." Less talk and more thinking would prevent mistakes and retribution.

The spirit that is behind the movement is the uplifting of humanity, the wiping out of gaols and institutions for punishment and correction, that mothers' hearts may cease to weep tears of blood, that prostitution, which is largely the offspring of a double moral code and of economic conditions, may cease, that justice and right may prevail, that happiness may be increased, that "Thy will be done on earth as it is in heaven." God never made His earth to be a vale of tears with all its potentialities for enjoyment, its hills and mountains and "cloud-capped towers," its dales and valleys, its sun and moon and stars, its seas and lakes and streams and babbling brooks, its trees and shrubs and flowering vines, its changing seasons, its gorgeous colouring of flower and sky and rock that art can but feebly imitate, its illimitable supply of food and fuel and plant, its precious stones, everything conceivable to gratify the needs of man, to satisfy his love of beauty, and to lift him to higher thoughts.

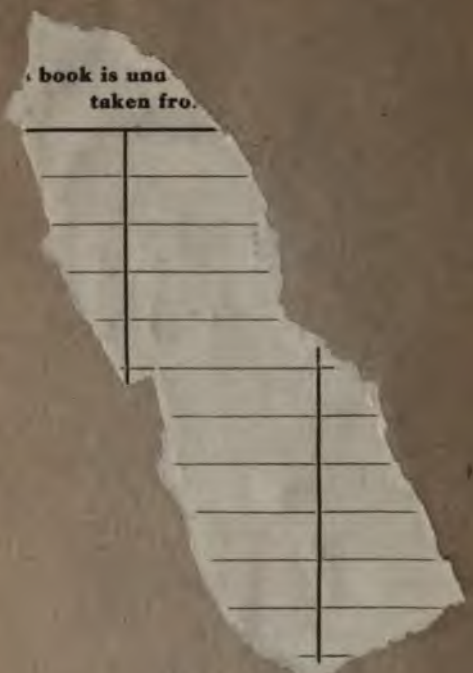
But through selfishness all has been brought to

naught. Millions of human beings scarcely ever see the sky, millions of others are so burdened with toil in the desperate struggle for food that having "eyes they see not." This was the condition that was inaugurated with the patriarchate, but it is written "the seed of the woman shall bruise the serpent's head" and she alone can cure it. This is the message of the Christ Gospel, this is the philosophy of His ministry, of the Magdalene at the empty sepulchre, of the "Go tell" and the "All hail" and since God is with woman who shall be against her.





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